

**SALVSTE SEIGNEVR
DV BARTAS,**

Englified by WILLIAM L'ISLE.

Omne tulit punctum qui miscuit utile dulci.



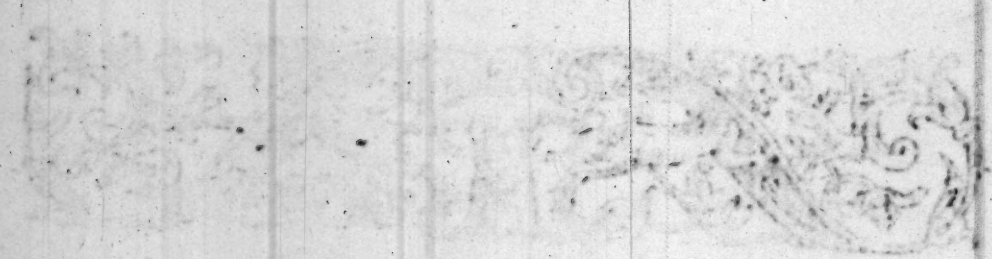
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1595

THE
BARRION
A PART OF THE
SECOND WEEK

With the Commentary and marginal
Notes of S. G. 2

Translated by S. G. 2
Constantinople 1822



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for Richard W. 1822

TO THE RIGHT HONOURABLE,
CHARLES LORD HOWARD, BARON OF
Effingham, Knight of the most renowned order of the Gar-
ter, one of his Majesties privie Councell,
and Lord high Admirall of
England, &c.



Aying how neere it concernes
your Honourable Charge, what
straungers passe the Seas into
England, I was thereby, and o-
therwise in humble duty, moued,
to giue your Lordship first intel-
ligence of this Gentilman, whom I haue newly
transported out of Fraunce : and also thought it
necessarie to craue your fauorable protection of
him in this his trauell. A woorthie man is he (my
Lord) in his owne country, howsoeuer here disgui-
sed, and one of the sonnes of that noble and diuine
Poet LE SIEVR DV BARTAS; in my simple iudg-
ment the properest, and best learned of them all, I
am sure the best affected to England, and the gra-
cious Emperesse thereof : for which cause I made
speciall choise of him, and doe therefore the rather
hope to finde fauour on his behalfe with your ho-
norable

THE EPISTLE

norable Lordship; whose loyaltie to the Crowne, the Prince by trust of so high an office, whose loue to the land, the people by ioint-consent of daily-felt vertues, haue so fully witnessed, that the same thereof hath spred it selfe far beyond that your admirable Regiment. In so much as this gentle stranger, though he were at the first vnwilling, Vlisses-like, to leaue his natiue soile, especially now in this dangerous sea-faring time, while all the world is in a maner troubled with Spanish Fleetes; yet after he called to minde what he had heard and written of the mightie Goddesse of the English Ocean, and who there swaied the Trident vnder hir, trusting vpon such a Neptune, he went aboard with a good courage, & doubting not at al but that the proud Spanish Caracks, if they be not yet sufficiently dismaid by the wracke they suffered in their former aduenture, but dare againe attempt the like, be they neuer so many more or greater than they were (if more and greater they can be) shall againe, by the grace of God, directing (as before) the courage and wisdom of Englands renowned Admirall, be disperfed ouer the frowning face of our disdainfull Seas, & dronken with salt waues regorge the bodies of their presumptuous Pilots.

And

DEDICATORIE.

And so (my Lord) with a fauorable winde, breathing directly from the French Helicon, by the safe conduit of your Honourable name, and helpe of the Muses, at length I landed my stranger in England. Where since his arriual he hath gladly encountered diuers of his elder brethren, that were come ouer before, some in a princely Scottish attire, others in faire English habits; and to th' entent he might the better enioy their companie, who by this time had almost forgotten their French, he was desirous to learne English of me: therefore I kept him a while about me, was his teacher at home, and enterpreter abroad; and now that he hath gotten such a smattering of the toong, as he can (so as he can) speake for himselfe, may it please your good L. to talke with him at your leisure: though I know you vnderstand very well his naturall speech, I am of opinion it wil much delight you to heare him vtter such counterfait English, as in so little time I was able to teach him. He can say somewhat of the godly gouernment of good princes, & the wicked practises of Tyrants, as well in compassing as maintaining a Scepter; both woorthy your L. hearing for the manner sake, though the matter be not vnknowne to your wisdom. But som other things

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things he doth report verie strange, as of NIM-
ROD, that was the first Tyrant of the world, after
the time of Noah, the first Admiral of the worlde:
his aspiring minde & practises in seeking the peo-
ples fauour, his proud and subtle attempt in buil-
ding the Tower of Babel, & Gods iust punishment
thereof in confounding the language of the buil-
ders. Verie truly reckoneth he (that which few do
consider) the great and manifold inconuenience
that are befallen mankinde by the diuersitie o
tongs. Further he can tel of speech in general, whe-
ther man speake by nature, or haue but onelie an
aptnes to speake by vse, & whether any other crea-
ture haue the like: as for seuerall speeches, he can
prooue, with many goodly reasons, which is the
best & most ancient of them all; what altereth each
toong, what continueth each in account, what lan-
guages are in greatest regard now-adaies, & what
Authors haue most excelled in them. And vpon
occasion of the English toong, my Lord, he setteth
out in such maner the Queenes princely maiestie,
hir learning, wisdom, eloquence, and other excel-
lent vertues, that I know your noble & loyall hart
wil greatly reioice to heare it, at the mouth of such
a stranger. The rest, if it be more curious, then, for
the

DEDICATORIE.

the states waightie affaires, your L. may intend to hear, I wish referred vnto those goodly yong gentlemen, your noble & fatherlike-minded Sons, who after your L. I do most of all honor: there shal they find profit so blended with pleasure, learning with delight, as it may easilie winne their harts, alreadie vertuously aspiring, from the wanton and faining Cantoes of other Syren-Poets (wherewith manie yoong gentlemen, and chiefly those of greatest hope, are long and dangerously mis-led) vnto a further acquaintance with this heauenly-poeticall writer of the truth: who is now growne into such a liking of this countrey, chiefly for the peaccable gouernment thereof (blessed be that Gouvernour) and free course of the Gospell (God continue it, and sende the like into Fraunce) that he is desirous to become a Freedemizen; and hoping further to be an eie-witnes of Gods woonderfull mercies towards this Land, whereof in Fraunce he spake but by heare-saie, to behold that pretious Northren Pearle, and kisse hir Scepter-bearing hand, whose woorthy praise he hath soong so sweetely, he humblie beseech your gracious fauour to be enfranchised, which if it may please you to graunt (my Lorde) vouchsafing also the patronage of him; that

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that vnder seale of your honourable name he may
escape the carping censures of curious fault-fin-
ders, and enioy all honours, priuiledges, liberties
and lawes, that belong eu'n to the naturall inhabi-
tants of this noble Isle, my selfe will vndertake to
Fine for him, at least hartty praiers for your daily
encrease of honour, and all such obedience, as it
shall please your L. to impose:

Whose I rest

euer at commaund.

VVilliam Lisle.

Th' Argument of the two first dayes of the second
weeke of Guil. de S A L V S T E
Seigneur Du Bartas.

Moses saith, that in sixe daies God created
the heauen and the earth, the sea, and all
in them contained, then rested the se-
uenth day, &c. Which the Poet hath at
large expounded in his first weeke. * And
hauing with so luckie hand begun, he de-
termineth (by the grace of God) to follow
forth so excellent a worke, and in a second
weeke to set out the state of the world

* The whole se-
cond weeke.

from Adam to the latter day, adioyning thereunto euen a lively
descriptiō of th' euermlasting Saboth: so now he giueth vs the two
first daies, to each of them allotting foure bookes. The first day
may be called Adam, and representeth the state of the first man,
before and after the fall, euen to his death, and of his posteritie
to the flood. The second day may be called Noe, and containeth
the state of the world after the flood to the time of Abraham: so
that here we haue a learned and holy paraphrase vpon a part of
the first booke of Moses: to wit, from the middle of the second
chapter of Genesis vnto th' end of th' elcuenth: his stile is en-
riched with all maner of beauties and graces meete for a poeme,
perfect and worthe to be honozed of all men of good indgement:
so much of the worke in generall. Now let vs see what the
bookes of these two first daies containe in particular. After his
meete p'efaces and entrance proper to his matter, he placeth the
first man in the garden of Eden, painteth out the garden, answe-
reth diuers questions commonly thereabout arising, as of the
tree of life and th' excellencie therof, likewise of the tree of know-
ledge of good and euill; and here he sheweth what was the
knowledge of man before sinne, wherefore he was placed in
Paradise, what was his exercise there, what was his happines
before the fall: as namely, that he had familiar communication
with God: whereunto is properly adioyned the discourse of Mi-

Foure books of
the first day.

1. Eden.

Th' Argument.

2. *L'imposture.*3. *Furies.*

sions, traunces, and Reuelations : this done he toucheth the
 commandement of **G D D** to Adam concerning the forbidden
 fruit, the promise of our first father, the great pleasures he enioi-
 ed so long as he continued obedient : & vpon this occasion he de-
 scribeth poynteuille the beauties of this garden : yet with such
 a stay of himselfe, that he cutteth off many curious Demaunds,
 and hauing answered certaine obiections, endeth his first booke.
 In the beginning of the second he setteth downe th' enuie and
 dzift of the diuel against man, why he tempted outwardly, what
 moued him to take a body rather than present himselfe : the bo-
 die of a serpent, rather than to change himselfe into an Angell of
 light. Hereout are handled opinions diuers, the conclusion of all
 is this : that the serpent was the diuels instrument to misleade
 our first mother. This dzaweth the Poet to speake of the power
 of Satan. So he returning to his former intent, discovereth all
 the wiles and assaults of th' enimie: how he brought Cue to de-
 struction, and Adam by meanes of hir : whence haue ensued
 effects most græuous to behold. These miserable sinners exami-
 ned, charged with sinne, and condemned theresoze, as well by
 remozse of their owne conscience, as by the fearful voice of their
 creatoꝝ, who pronounceth doome against the serpent and them.
 Therunto is added a sound and full answer to all such wicked
 and profane spirits as murmur against the fall of Man, as it is
 set downe in holy scripture : to shut vp the booke, Adam and Cue
 are chased out of Paradise, and an Angell with a fire sword
 there placed to keepe them out. Now the better to set forth the
 miserie of man, and the confusions which sinne hath brought in
 among vs, the Poet hauing in the beginning of his third booke
 mentioned againe, and set befoze our eies the blessed estate of the
 whole world, and the perfect vnion that was among all crea-
 tures befoze the backsliding of Adam, the cause (as he sheweth
 by diuers examples) of all their disunion, he mustreth and lea-
 deth forth an armie of all other creatures to war against man :
 then comming to the evils that afflict this poze guiltie creature
 both within and without, he bringeth in the furies called out of
 hell to come and tozment mankind. These then are the plagues
 wherewith they chastise the bodie : to wit, famine, war, infinite
 sozt

Th' Argument.

3

sort of diseases, whereof the chiefe are named and ranged into foure squadrons: The first laieth siege to the head: the second encountreth the chiefe instruments of life: the third assaulteth the naturall powers: the fourth setteth on the outward parts of Man. They are distinguished againe into maladies particularly belonging vnto certaine peoples and climats, proper to the severall ages of man, speciall to diuers seasons of the yere, contagious, hereditarie, new, obstinate, and incurable. To increase the moze this heape of miserie, he proueth that beasts are in this regard in better case than man. Then entreth into consideration of the most dangerous diseases of all, which are those of the mind: and namely foure principall kindes, which vnder them containe all other, sadness, ioy, feare, and fond desire: these with their traine and effects, are without comparison moze to be feared than all the most cruell diseases of the body, as by fit examples is proued: and so the Poet concludeth with an holy wish and profitable exhortation to the Frenchmen. Hereupon hauing in the entrie of the fourth booke saluted peace, and shewed the commodities thereof, he falleth fitly to his purpose, and deciphereth vnto vs the miserable estate of Adam and Eue, being now sort of the garden, what hard shift they made to liue, whereon they fed, how they were clothed, and what paines Eue toke to weaue a garment for hir husband: their furniture against the cold, their place of abode and first buildings, the inuention of fire, the beginning of households, and how the land was peopled: the exercise of Caine and Abel, their sacrifices, the wicked mind of Caine, who slue his brother, and after thinking somewhat to ease his soule of the gnawing torments of conscience, built a towne, and began to ride horses; which the Poet handleth in kinde, and from thence falleth into discourse of th'inuention and vse of Iron and instruments of Warlike. But as Caine and his followers busie themselves with affaires of the worlde, meane while Adam and his true children take after godlines and iustice, and search out the secrets of nature. Among other Seth is supposed to aske his father concerning th'estate of the worlde from the beginning vnto th'end, which Adam, excusing himself, at first refuseth to do, but suddenly moued with the holie spirit

4. *Artifices.*

Th' Argument.

Four bookes of
the second day.
1. L' Arche.

1. BABELON

(here distinguished from the furies of men possessed of the diuell) he speaketh of all the worlde's ages, and sheweth what shall befall euen to the flood: the discourse and consideration whereof ouercommeth his hart with griefe, deprieth him of speech, and endeth the fourth booke, and so by consequent the first daies hystorie. Beginning the first booke of the second day with a new inuocation, he entreteth into th' Arch, recounteth the holie exercises of Noe, which Cham gainsaieth, and diuers waies strineth against the prouidence of God: but Noe with many lively and forcible arguments withstandeth him: meanwhile the flood is abated, the Arch staid, the Raven and the Dove are sent forth, Noe commeth out of the Arch, the measure and burden whereof is in a few words plainly proued. When this good Patriarch hauing sacrificed, receiveth diuers lawes and promises of God, especially that there shall be neuer moze any vniuersall flood, for token whereof the Rainbow is ordained: then Noe betaketh himselfe to till the earth, planteth a vine, is dronke with the wine thereof, and sleepeeth on the ground in a shamefull manner, Cham maketh a iest of it, but Sem and Japhet coner modestly the shame of their father, who now awakened out of his dronkenness, and much grieved thereat, curseth Cham & his posteritie: so the Poet endeth his first booke. And to make way to the life of Nimrod he beginneth the second, with consideration of the peoples happines that are gouerned by good & wise princes, and the bad estate of such as are slaues to tyrants, beseeching God to withhold from vs such confusions as he lively painteth out, in the discouering of Nimrods policies, who from his childhood setteth himselfe a worke to get the soueraigntie ouer men, sheweth his naturall bent among his play-fellowes, and for that behoofe spareth not his owne bodie: he beginneth to deale with wilde beastes, and mastereth some particulars, by reason whereof he winneth the peoples harts and is made gouernour: then he laieth himselfe open; and to maintaine his tyrannie, putteth into the peoples heads to build a towne and a mightie tower, to withstand the force of another Deluge: This obtaineth so good liking with the people, that they presently set themselves

Th' Arguments.

5

themselves on worke. But the Lord, prouoked to anger with their bold attempt, confoundeth the language of the builders, so as they are constrained to let all alone, not vnderstanding one another by reason of their different speech, the roote of many inconueniences, whose contrarie commodities are declared : and so the Poet falleth into discourse of the beginning of toongs, and of th' aduantage that herein mankind hath aboue all other creatures : and proueth by many reasons that the Hebrue toong is the most ancient, that it continued by descent from Adam vnto Nimrod, and remained last in the familie of Heber. Concerning other toongs, parted as they are sundrie waies, mention is made of their alterations, as also of their force and vigour, much relying vpon vse, which hath brought the Hebrue, Greeke, and Latine into request. Here the Poet breathing awhile, casteth into a new treatise, where he faineth a vision, and in the same the dwelling place and image of Eloquence represented vnto him, and about this image, the toongs: Hebrue, Greeke, Latine, Italian, Arabian, Dutch, Spanish, English, and French, together with the names of certaine personages, that in some one of them haue excelled : and after due reuerence done vnto them, he closeth vp his vision and booke withall. *3. Colonies.* Then in his third booke, taking againe in hand the astonished builders of Babel, after he hath giuen a reason why God would not haue them stay in the plaine of Sennaar, he leadeth the children of Sem towards the east, of Cham to the south, of Japhet to the north and west : but he chooseth rather to stay himselfe, than enter into the dark corners of Antiquitie, shewing how much they deceiue themselves and others, who venter so far that way : then describeth he the diuers remoues of sundrie nations, as of the Bretons, Lombards, Alans and Vandals : reckoneth the causes why they shifted their abode : and hauking the vnknown iourneyes of some nations, treateth of the voyages of certaine warlike people, chiefly of the Gothes, Lombards and Gaules. There againe staying, he saith, to be short, that the posteritie of Noes three children peopled the world, not all at once, but by little and little, and as it were yeere after yeere with increase of children :

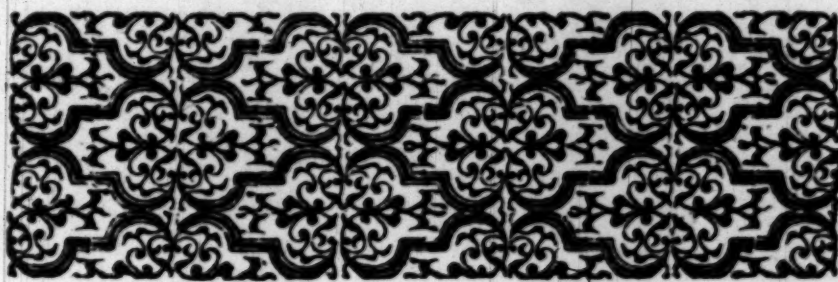
Th' Argument.

children: which also was the occasion why the first Monarchie was planted in Assyria, neere to the plaine of Sennaar, rather than elsewhere in any countrey not so soone inhabited: so the Heb2ues and other neighbour peoples haue had the Arts, riches and ornaments of delight, before those of the north and west knew what the world meant. Herupon is noted, first how Sem in the east, then how Japhet in the west, and lastly how Cham in the south, replenished the world with people: it resteth that he should speake of the new world discovered in our time: concerning the same he sheweth how so huge a countrey was first inhabited, why not so soone as other parts of the world, and whereby it appereth to haue bin yet a long time possessed: he propoundeth here certaine of his owne coniectures touching the procelle of this new worlds inhabitants, nameth diuers parts, and reckoneth vp certaine wonders thereof: then answereth fitly to this obiection, How it could be that Noe and his children should haue so much increased: and there taketh occasion to intreat of the wonderfull works of God in the diuers temper and complexion of nations, shewing how the northzen differ from the southzen people, and even those of Europe among themselves, especially the French, Dutch, Italian, and Spanish. Further he sheweth why God would haue the children of Noe be so disparkled ouer the face of the earth: which is compared vnto a great citie, where men haue much to do one with another: then refuteth he the godlesse crew, prouing (to their confusion) that whatsoener they suppose created in vaine, and to serue to no vse, standeth vs oftentimes in greatest stead, as witnes the wilderness, the mountaines, and the sea. But now being wearie (as it were) with so long sailing, he landeth in France, & singeth sweetly the praise therof, concluding that it wanteth nothing saue only a sound peace, which he craueth at the hands of him that is able to giue it. In the beginning of the fourth and last booke, he calleth on God againe, being to enter into discourse of a new matter, hautie, and very hard to handle, to wit, the Mathematices; and the better to performe his drift, he supposeth Phaleg to haue found two ancient pillers, and to aske of his father Heber what they meane: whereunto Heber answereth, and openeth the
dore

Th' Argument.

7

doze of one of them, and sheweth his sonne foure images there inclosed: the first of them is Arithmetike, set out in hir proper attire with numbers: the second is Geometrie, with hir toles, woorks, and excellent crafts, particularly set downe: the third is Astronomie, holding in hir right hand the Earth-globe, whereon the land, the sea, and the ten circles of heauen are painted: and in hir left hand the sphere of heauen, bedecked with figures and images, noting forth all the principall stars that are sene betwixt the two Poles. In this place is yelded a reason of the names that are given to the twelue signes of the Zodiacke, and Heber himselte is made to hold opinion that the chiefe stars of the globe, which he numbzeth, containe many mysteries of the church: but, as he endeuozeeth to pzooue the same, the Poet applieth a notable cozzrection; and so goeth on to discover the secrets of Astronomie: an art sprung from the Hebzeues to the Chaldeans, from them conueied to th' Egyptians, and so to the Græks, Arabians, Italians, and Almaines: to end that discourse he praiseth the learned Astronomers, and hauing declared the commodities of their skil, cometh to view the fourth image, which is Musick: hir he lively pourtraieth in all hir bzauerie, declareth hir perfection, and what power she hath ouer beasts, soules, men of vnderstanding, and God himselte: this done, as Heber was about to go forthward, Canan bzreaketh of their talke, by occasion whereof, the Poet resteth himselte, and so makes an end of the second day of his second weeke.



BABILON.

O How great good it is to liue vnder a ' Prince,
 That counts more thā his weal, the weal of his puince!
 Still hark'ning to the wise, no eare to gloser lending,
 The wicked punishing, and honest man defending:
 That sou'raigne of himselfe, doth all vice ouer-awe,
 More by his honest life, than punishment, or lawe:
 That being inward meeke, outward maiesticall,
 Hath, for his persons guard, loue of his subiects all.
 That makes no idol of his bright imperled Mace;
 And knowing himselfe set on stages highest place,
 Where to controll his works, a world hath him in sight,
 Doth not what ere him list, but rather what is right.
 But sure a hell it is to liue in seruitude,
 A mans whole course of life, vnder a ' Tyrant rude:
 Such one as Dionyse, that with hot coles him shau'd,
 Or Nero, that his house with incest all deprauid:
 Or as an owle, that hates the light of gouernment,
 Of parlament and peeres, that feares the prattlement
 Of euery priuate toong, that for his best delight,
 His subiects sets at ods, and still maintains their spight.
 Ne're sets before his eies faith, honour or iustice,
 But raiseth euerie day office vpon office:
 Nor would his subiects were the best learn'd, wisest, strongest,
 But eu'rie day crops off, that eare whose stalke is longest
 Throughout his haruest field: and worse than Tigre wood,
 Will not his kindred spare, no not his brothers blood.
 Who though enuironed with sword and halberds aid,
 Yet feares much people, more than he doth make afraid:
 Reioyceth to inuent, new taxes generall,
 And his owne to the bones, eates like a Caniball.

Imprint(O king of heau'n) within our princes breasts,
 Lone to their people-ward, and reu'rence of thine hefts.
 And in case any courtiers poysoned language,
 Or these enormities familiar in our age,

A preface representing the felicitie of commonwealths gouerned by good and wise princes, and the distresse of people subiect to a Tyrant. Fitly foreplaced of the Poet to lead him to the life and deedes of Nimrod.

A praier to God, fitly arising of the words and matter afore going, and making way to the sequels.

C 1

Shall

B A B I L O N.

Shall leaue there any taint of Nimrods propertie,
 Draw thereupon thy quill, and rase it speedily :
 That for proud Babels towre they may thy Sion reare,
 And my Muse vnder them may chaunt it eu'ry where.

1. Prince. Here is the liuely image of a good Prince set downe vnto vs in a few lines, borrowed of a many good Authors both diuine and humane, that teach in their writings rules and examples notable for this purpose. Moses in the law, David in the 101. Psalmie, do declare vnto vs, the rules of dutie belonging vnto gouernours : and they themselves, with all those the good iudges and kings that were among the people of God, serue for sure patternes and examples to all such as meane faithfully to discharge the like duties. Also Plato, Aristotle, Xenophon, and Plutarch, with diuers others, for the instruction of those that came after them, haue set forth many godly precepts and examples. The commodities that arise out of euery one of these vertues here described (each one whereof requireth a large commentarie) are infinite : and where there are nowadaies such princes in the world, their subiects may thinke themselves exceeding happie. For next after the sincere knowledge and worship of the true God, there is no greater happines in the world for vs to enioy, than to be gouerned by such vertuous personages as are here described : marke then the perfect image of the good Prince.

2. Tyrant. To giue the better glosse to the former picture, another cleane contrarie, and marvellous fearfull to behold, he setteth here before our eyes the picture of a Tyrant that liueth in mistrust of the whole world, as did Dionysius the elder tyrant of Sicilie, of whom we reade among the liues of Plutarch. He was so mistrustfull, that for feare of his barbers, he made his daughters bring him a burning cole to singe his haire withall. More than this, a Tyrant defileth himself with incests, whoredomes, adulteries, and the sinne of Sodom, and therewith infecteth his whole court and countrie : as that filthie Nero did, whose life is written by Suetonius, Tacitus, and others, reciting therein many horrible and shamefull cases. Againe, the
 Tyrant

B A B I L O N.

11

Tyrant will be subiect vnto no law, nor order whatsoever; he ouerthoweth the ground-lawes and pillars of the state: or if he seeme willing to submit himselfe thereunto, it is to further himselfe so much the more in the vndermyning, by diuers his practises, and destroying all such as might any way resist, or make head against him. Hence commeth it to passe, that he may in no wise abide any inquisition or examination to be made of his vnworthie and vile outrages, but vaunteth of the iniurie that private men suffer, and discredite they are driuen vnto by meanes of his oppression. To maintaine his state the better, he entertaineth and vpholdeth all maner of burlyburlies, factions, quarrels, and ciuill wars: he fauoureth ruffians, baudes, flatterers, liars, light and loose persons, murderers, impoysoners, Epicures, Atheists, and such as are defiled with all maner of vice and wickednes. He promiseth mountaines, performeth nothing: glozieth to breake oth and promise, and to deceiue and surpriſe both small and great by faire words, swæte speech, humble and curteous countenance, when his hart imagineth villanie and treason to his countrie. He neuer forbeareth any thing, neuer pardoneth any man, nourisheth and fatteth himselfe with blood and fire: all peaceable and vertuous persons he disgraceth and ouerthoweth, supporting and aduancing all peace-breakers, robbers, and wicked liuers: he taketh bribes for all offices, and oppresseth the people with the vnbideled number of catchpole-officers, that maintaine themselues onely by grating vpon others: his subiects he would haue liue all daies of their life in ignorance: painfull, wise, and learned men, and those that haue well to take vnto, bicause they neede the lesse to depend on him, or sell themselues for his fauour, he chaseth far from him, and maketh beholding vnto him none but folcs, idiots, iesters, anticks, wzanglers, and such copes-mates as of naught-worth are suddenly start vp, that wholly depend vpon him, and reuell in his cofers, not giuing him (as they cannot) any good counsell for the commonwealth; they care not which end thereof go forward: but all their care and counsell is for their private gaine, which serues to no better vse, than to intice and draw them on daily to carelesse and wicked liuing. Further yet, so far is he

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from regarding or placing nêre about him men of woꝛth and good qualities, that on the contrary, to the imitation of Targui-
nius, surnamed the proud (whose storie Linie writeth in the
first booke of his second Decade, concerning the Poppie heads
that he broke downe with his staffe, to teach his sonne by a
domb shew, that he should rid out of the way al the pères of the
citic, and sozake (as another saith) fifty frogs to catch one Sam-
mon) he breaketh downe the highest eares of coꝛne: that is, he
causeth al those to be put to death, that might any wayes hinder
his wicked intents. What should I say moze? Such a cursed
creature, without God, without conscience, woꝛse than any
wilde beast, spareth neither kisse noꝛ kin, but either by sword or
poison maketh away the very nêrest of all his blood, that he
may raigne alone, if it were possible. But notwithstanding the
many bands of his guard, he standeth in feare of every man, and
is despised, mocked, and detested of all. Foꝛ why? Besides that is
aforesaid, he glozieth and taketh delight to devise new subsidies,
imposts, and tributes, whereby the comminalltie may be impo-
uerished, and held in bondage, and so in stêde of Homers people-
feeder, he becommeth a people-eater. Of this image of a Tyrant,
there are examples aboue number found, both in ancient & late
writers of Church histories, and others: So I returne to the
Poet.

Nimrods first
studie and exer-
cise, to get the
soueraigntie of
the people, fur-
thered by na-
ture.

3. *Nimrod* scarce yet in age to twelue yeeres did arise,
But ouer all his peeres, he sets to tyrannise:
He ouergrowes them all, and of his might future,
The ground-worke planteth he vpon so good Augure:
And bearing in his hand, in stêde of scepters reedes,
Among the shepheard-swaines begins his prentise-deedes.
Then knowing that the man, whose courage doth aspire,
Vnto the deemed blisse of an awfull empire,
Must passe in brane exploits the doltish vulgar sort,
Or else by seeming good, obtaine a good report:
He passed not the night drown'd in a featherbed,
Nor yet the day in shade: but yoong accustomed
Himselfe to good and ill, making ambitiously
His boulder of a rocke, his curtaines of the skie.

Sweate

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13

Sweate is his sweet delight, his games are bow and arrowes,
His Ganimeads the lists, his haukes the little sparrowes.
His most delicious meat, the flesh of tender kid,
Which trembleth yet, and scarce is from the skin vnhid.
Somtime he sports himselfe, to conquer with one breth,
Some craggie rocks ascent that ouer-peeres the heath :
Or else some raging flood, against the streame diuide,
That swolne with raine, hath drou'n a hundred brigs aside,
And with a bounding course, vnbrid'led gallops fast,
All ouerthwart the stones, in some strait vallie cast :
Or else after his cast, to catch againe his dart,
Or in plaine field on foote, to take the Hinde or Hart.

The continuance
of his labours to
obtaine the peo-
ples fauour.

But now once ouerpast twenty five yeeres of age,
And feeling with high minde, his sinewes and courage
Worthie a fiercer Mars, if he know any where
A Lion, a Leopard, a Tigre, or a Beare,
He fearlesse sets thereon, kils, conquereth, and foiles,
And plants in highest place of those the bloodie spoiles.
The people then that see, by his hands martiall frays,
From those boot-hailers wilde, each-where set free the wayes,
The fearfull cattels heardes, and all the waste forests
Rid of their hideous cries, loues this tamer of beasts,
This chase-ill Hercules, and shewes him speciall fauour,
And cals him euermore their father and their sauour.

Nimrod now by the haire hand-fasting this good fortune,
And striking th' iron hot, doth flatter, presse, importune,
Somtime some, somtime others, and hastning to his blisse,
Before that hunted beasts, now of men hunter is.

He leaneth his
former chafe for
a better pray.

For as he did imploy, in his hunting before,
The grins, hare-pipes, and traps, and all the limie store :
And further at his need, against the most haggarts,
The heauie clubs, the shafts, the sharpe swords, and the darts :
So some mens harts he gaines, by faire hopes closely stealing,
Others he wins by gifts, and others by hard dealing,
And breaking furiously the bonds of equitie,
Of that respringing world, vsurpes the Royaltie.
Whereas in time before the chiefe of each household

The

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The same did rule apart, nor did the yoong-man bold,
 Boyst'rous, ambitious, vpon a wanton braue,
 His sickle thrust (as now) in haruest of the graue.

3. Nimrod scarce yet. The posteritie of Noe being much increased, as Moses reckoneth in the 10. chapter of Genesis, they began to spread abroad and take severall habitations, but not farre one from another so soone after the flood. Among other the sonnes of Cham, is numbred Cus the father of Nimrod, of whom the hystorie maketh mention, that he began to be great on the earth, and was a mightie hunter before the almightie, and that the beginning of his raigne was Babel, Erech, Archad, and Calneh, in the land of Sennaar. Upon this place are given two diuers expositions: The first is, of some that hold that Nimrod was the first after the flood that gaue any meete forme of publike government, and by the consent of many families, considering his wisdom and valour, was accepted for maister and gouernour, to rule and order many households together: by reason whereof, (say they) he is called a strong hunter before the Lord: and namely, for that he repressed, by maine force, the wicked and unruly, who, like sauage beasts, preyed vpon the life of man. But the greater part of Expositors take this otherwise, and hold, that Nimrod by force and diuers subtilties (here finely set downe by the Poet) got the supremacie; and that this power ascribed vnto him, was not truely Royall and lawfull, but a power vsurped by force, a hunters power, wherewith he surpris'd men, and raigning ouer them cruelly, handled them as if they were beasts, yea, and that before the Lord, which is as much to say, as in despite of God, who had established a gentle rule and government among the families. This second exposition is the moze certaine; whether we consider the race of Nimrod, or the proper meaning and sequele of the words of the text, or the buildings of Nimrod, or what successe his proud attempt had. The Poet relying on this opinion, hath further followed in the description of the youth, and exercises of this first Tyrant that was in the second world, such things as were likely to be, and that with such a grace, as in a discourse is requisite,

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15

quiste, that out of the holie Scripture hath so narrow foundati-
on, and in other bookes is, with many fables and names vncer-
taine, darkened.

Now he enthroned is, by force he will haue wrought
A thousand cruelties, carelessly sets at naught
Lawes both of God and man, out-braues th'almightie king,
And reares vp to his nose the scepter flourishing.
And least the people at length (ease puffing vp their pride)
Should thinke to cast his yoke, he keeps them occupide.
He powreth foorth his coyne, and makes them labour still,
In building of a Towre, more like an Atlas hill.
We liue too long (quoth he) thus like beasts wandering:
Let's leaue these gadding tents, these houses wayfaring:
A pallace let vs build, that stately may be ioynt,
In Base vnto the deepe, and vnto heau'n in Poynt.
A Sanctuarie safe, and priuiledg'd refuge,
Against the swelling rage of a rauenuous Deluge.
Come let vs build a Towne, and there incorporate,
Passe the rest of our daies vnder a royall state:
Least that we Sundered in tents with many princes,
Be scattered abroad throughout all the prouinces, (ther,
That with bright shining course are viewd by Phœbes bro-
Not able then to helpe, or counsell one another:
And in case burning coles of at-home-breed sedition,
Or what mishap so e're, shall drive vs to diuision,
Yet brothers, let vs leaue for lasting monument
Our names grau'n on these wals, high as the firmament.

The tyrannous
gouernment of
Nimrod, and his
proud attempt.

Like as the Vulcan weake, that some chill companie,
Of shepherds in the leaffie verges haue let lie
Of some one forest wide, awhile it selfe keepes in,
Yet vomiting smoke-waues, dark'neth the bright welkin:
Then by soft Zephyrs helpe, whiles in low bush it lurks,
Makes a red flaming way to his fierce angers works;
Vp to the blooming Thorne, fro th' humble bush it stirs,
From thorne to oke, from oke vp to the tallest firs,
And still it gaineth ground, by running force it findes,

A fit comparison
to shew what
force haue the
plots of tyrants,
to bring the ven-
geance of God
vpon the people.

No

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No Dryades it leaues within their native rindes :
 Right so this pleasant speech soone as his toong had plac'd,
 Of some few Fauorites with praise it was imbrac'd :
 And straight with giddie-braines it goes from hand to hand,
 Eu'n to the baser sort of people through the land,
 Who greatly bent to see the great Towre perfect made,
 Themselues toyle day and night, eu'rychone in his trade.
 Some trip great Aslhes downe, with sharp-edg'd axes strokes,
 Some fell the sailing Elmes, and some th'enduring okes.
 So they degrade the woods, and shew vnto the Sunne
 The ground where his bright eye before had neuer shunne.
 Hast thou at any time, an armie seene to sacke
 A citie vanquished ? ther's grieve and ioy no lacke,
 Togither hurly burl'd, one carteth, one takes hold,
 One drawes, another leades, and there the soldiour bold
 Can finde no place too sure, nor yet no locke too strong,
 The whole towne in one day forth at the gates doth throng :
 So do these carpenters pill off in one moment,
 From those Assyrian hils, the shaking ornament
 Of their shadie Deserts, despoyle they the mountains,
 And boiling hot mow down the trembling branched plains.
 The waines and teemes of Mules, scarce one by other wend :
 The groning axeltrees, o'rcharg'd with loades do bend.
 Heere to make mortar hard, one day and night is bruing,
 Of some thicke slimy poole the water flatly gluing :
 Heere the brick-burner bakes within his smokie kell
 Claie into stone, and heere some hollow downe to hell
 So deepe foundations, that many a damned spright
 Gazeth on once againe the sunnes vn hoped light.
 All heau'n replies the sound of their maules clitter clatters,
 And Tigris feeles his fish all trembling vnd'r his waters.
 The ruddie coloured wals in length and height do growe,
 Far do they cast a shade, far do they make a showe.
 With workmen al's turmoyl'd, the feeble and mortall frie,
 Thinke at the first daies work, their hand shall reach the skie.
 6 God seeing this, to wrath inclin'd his countenance,
 And with a thundring sound, that doth like tempest glance,
 Downe

A lively descrip-
 tion of a people
 busied about a
 great worke.

God being angry
 with the bould
 enterprise of

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17

Downe through the clowdy plain, that doth hils ouerthrow,
 And makes heau'ns stedfast gates flash often too and fro,
 See, see (quoth he) these dwarfes, see this same rascall people!
 These children of the dust, O what a goodly steeple,
 What mightie wals they build! O th'impregnable castle,
 Of strength to beare my shot, and with my wroth to wraffle!
 I sware an oth to them, hencefoorth the fruitfull ground
 Should neuer stand in feare of waters breaking bound:
 They doubting, fense themselves: I would by their extent
 Haue peopled all the world, they by themselves here pent
 Are prisner-like emparkt: I would haue bin for euer
 Their master, their defence, their shepheard, their law-giuer;
 And they haue chose for king a sauage liue-by-spoyle,
 A tyrant seeking gaine by their great losse and toyle:
 Who doth my force despise, and with vaine-glorie swo'ne,
 Attempts to scale the wals, of my most holy throne.
 Come, let's breake off their drift, and sith by speeches vnitie,
 As by will, as by law, and as by consanguinitie,
 They hart'ned are to ill, and with a saucie toong,
 Waxe mad vpon this worke all night and all day long;
 Let's set a pulbacke on their hastie-pac'd intention,
 And strike them quickly with the spirit of dissention.
 Their language let's confound, and make both one and other,
 Sire barbarous to his sonne, and brother deafe to brother.
 Thus had he said, and straight confusedly there went
 I know not what a noise throughout the battlement.
 Right such a iangling sound as one heares in a band
 Of slaues, whó drunkards God doth with his launce cōmand.
 One doth his language toothe, another noze his note,
 Another frames his words vnseemly through the throte,
 One howles, and one doth hisse, another stuttreth;
 Each hath his babble, and each in vaine endeuoreth
 To find those loued termes those tunes before exprest,
 That in their rowling cradle they drew from mothers brest.
 Go get thee vp betimes, and whiles the morning gay
 With Rainbow-glosse bedecks the portail of the day,
 Giue care awhile and marke the disagreeing moodes

Nimrod and his followers, determineth to breake of their enterprize, by confounding their language.

The execution of Gods sentence.

A fit comparison.

D I

Of

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Of those trim quiristers that sing amidst the woodes
Goodmorrow to their loues: where each one in his fashion,
 Peached vpon a bough, pronounceth his oration:
 Then shalt thou vnderstand what mingle-mangle of sounds
 Confusedly was heard among those mason-lounds:
 A Trowell ho saith one, his mate a Beetle heaues;
 Cut me saith he this stone, and he some timber cleaues;
 Come ho, come ho, saith one, and winde me vp this rope:
 Then one vnwinding strives to giue it all the scope;
 This scaffold board, saith one, one makes it downe too fare:
 Giue me the line saith one, and one giues him the square.
 He shoutes, he signes in vaine, and he with anger boyles,
 And looke what one hath made, forthwith another spoyles.
 With those confused cries they windles chafe in vaine:
 Each one the more he strives the lesse appeeres his paine.
 And shortly as the men that altogether stood
 To build in channell deepe of some great rau'ning flood
 High arches of a bridge, marking from hils descend
 A hundred sudden streames, and now far to extend
 The mountaine-hating waues, leaue off without aduise,
 Scudding some here, some there, their goodly enterprise:
 Right so these Architects, feeling the stormie smart
 Of Gods displeasure rise, had neither strength nor hart.
 But there they left their worke, and with hands malcontent,
 Rules, mallets, plummets, lines, all down the Towre they sent.

Another excellent comparison
 declaring how
 neither counsell,
 art, force, dili-
 gence, nor mul-
 titude, is able to
 resist God.

4. Now he enthroned is. This is the exposition of the words,
 mighty hunter before the Lord: to wit, that Nimrod Chams
 nephew, did proudly lift himselfe vp against God and man. His
 buildings and the beginning of his raigne could not haue bene
 such, without offering violence to the peace and libertie of diuers
 families ouer whom he bare rule: and there is no shew to the
 contrarie, but that by diuers practises from time to time he got
 the soneraigntie. The holy Scripture oftentimes by the names
 of hunters and chasers, meaneth Gods enemies, and the perse-
 cutors of his church. Psalme 91. & 124. Ezech. 32. Lamentati-
 ons 3. The seauentie Interpreters translate th' Hebrue text
 after

after this maner : This Nimrod began to be a Tyrant on the earth, and a huntsman, or leader of houndes before the Lord God. By the hounds of Nimrod may be understood his guardes, and the fauozers of his tyrannie. Moses calleth him גִּבּוֹר Gibor said, that is, lusty, strong, or great and mightie chaser. Which noteth not onely the stature and height of bodie, but also might and authoritie ioyned with violence, in all those that want the feare of God. Now although Moses in the 11. Chapter of Genesis, where he speaketh of the citie & towne of Babel, make no mention of Nimrod, yet hath the Poet aptly gathered out of the chapter afozegoing, that Nimrod was the author and promoter of those buildings; in as much as Babel is called the beginning of his raigne, who could not any waies raigne without some habitations for himselfe and his subiects, and considering that Moses in the selfe same place affirmeth, that the cities founded by Nimrod were in the countrey of Sennaar, and that in the 12. verse of the 11. chapter he saith, that these builders of Babel dwelt on a plaine in the countrey of Sennaar : by good reason the inuention and beginning thereof is here ascribed to Nimrod, who by this meanes sought to set his state on fote. Also this Monarchie of Babylon, was one of the first, and with it that of Ninuie, as may be gathered out of the wordes of Moses. But the more particular discourse of these matters, and diuerse other questions concerning Nimrod and his outrages, require a larger commentarie.

5. Like as the Vulcan weake. The Poet saith, that as a small deale of fire let fall by some shepheards among the drie leaues of a great forest, setting it selfe, and hatching (as it were) the heate awhile, at length with helpe of the winde, groweth to so great a flame, that it taketh the whole forest, and leaueth not a Driad, that is, not a tree in his proper or naturall barke : So the words first vttered by Nimrod, then blowne with the bellows of his mynions & fauozites, set so the hearts of the people on fire, that he soon obtained his purpose. This is it that Moses noteth in the 11. chap. of Gen. the 3. and 4. vers. They saide one to another (the chiefe men hauing put it in their heads) Come, let vs make bzycke, and burne it well in the fire : so had

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they bricke instead of stone, and lime had they in steade of morter. Then said they, go let vs build vs a citie, and a tower, whose top may reach vnto the heauens, that we may get vs a name, least we be scattered vpon the whole earth. The Poet in his verse discourseth vpon this deuise. It is thought that this proud building was begun about a hundred and fiftie yeeres after the flood. The good patriarch Noe, that liued yet long time after, saw his posteritie confounded and scattered: soe so it was the Lords will to exercise the patient faith of his seruant, to whom in recompence he shewed the effect of his blessings in the familie of Sem, where still remained the Hebrue tong, together with the doctrine and discipline of the true church. Now out of this historie of Moses touching the building of the towne, and the confusion of the builders, is sprung (as it seemeth) the fabulous discourse of the Poets, set downe by Ouid in his first booke of Metamorphosis, touching the Tyants that heaped hills one vpon another to scale heauen, and dispossesse Jupiter of his throne. Thus hath Satan endeoured to falsifie the truth of sacred histories. Well, this arrogant building sheweth vs how vaine are the imaginations of worldly men, namely, to set at naught the true renoume of heauenly life, and seeke after the false on earth. Carnall men haue no care at all to worship and reuerence the name of the true God, they regarde onely to be accounted of themselves, and so to write their names in the dust. Against th' attempts of the men of Babel, and all their successors, let vs oppose these sentences, the 18. and 21. of Prouerbs. The name of the Lord is a strong towre, thither shall the iust repaire and be exalted. There is no wisdom, nor vnderstanding, nor force, can preuaile against the Lord: and that which is written Psal. the 127. Except the Lord do buylde the house, the builders labour but in vaine.

6. God seeing this: Moses in the 5. and 6. verses of the 11. chapter saith: When the Lord came downe to see the citie, and towre, which the sonnes of men had built. And the Lord saide, Behold the people is one, and they all haue one language, and this they begin to do, neither can they now be stopped from whatsoeuer they haue imagined to do: come on, let vs go downe

downe and there confound their language, that they vnderstand not one another. Then he addeth the execution of the sentence, saying; So the Lord scattered them from thence vpon all the earth, and they left off to build the citie. Therefore the name of it was called Babel, because the Lord did there confounde the language of all the earth, and scattered them from thence ouer all the world. God, that is all in all, neuer changeth his place, he goeth neither vpwarde nor downwarde, but the Scripture saith, he goeth downe then whē he worketh any thing on earth, which falling out beyond and against the ordinarie course of nature, witnesseth his particular presence. Under these few words of Moses, a many things are to be considered: chiefly, he noteth the great sinnes of the builders, in that he bringeth in the Lord, iudge of the whole world, vouchsaufing to bow downe his eyes particularly vpon that foolish people. For it is not without cause that the great God of heauen and earth shoulde arise from his throne, and (if I durst so say) leaue the palace of his glorie to come and view the dirt-dawbers or mortar-makers. By this manner of speech Moses sheweth, and giueth vs to vnderstand, that long time before these Babylonians had built in their hearts most wonderfull high and stately towers, and that long ago they had bak'd in the fire of their concupiscence some marvellous bricke: to wit, they had much counsailed one with another, and discoursed of meanes to get renowne, and found no better way to attaine their purpose, than to raise a tower vp to the heauens, to raiue with astonishment all those that shoulde beholde it. So Moses saith that this pride and frowarde self-trust deserued a grieuous punishment: but as God is perfectly iust, so layeth he vpon the builders a chastisement proportionable vnto their offence.

7. Thus had he said and straight. In God it is all one to will and to do: And further, he sendeth not lightning, winde, nor tempest against the tower: but contenteth himself to strike the proud and puffed vp braines of the builders: and so the building founded vpon their follie was ouerthrowne by their foolish iangling that God mingled with their language; and the vain-glorious masons in stead of their imagined renowne, haue gottē themselves

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themselves everlasting shame. Who would haue thought that God had had so readie such kinde of rods to punish mankinde withall? But let the Reader consider whether the world at this day be not full of Babel-towers. Marke what a number of men do in euery kind of vocation. With I do not take vpon me but to write bare Annotations, I leaue it to the Readers consideration, who may see, now more then euer, that the world continueth the building of Babel: that is, men madly gainset their owne wisdom and power against the wisdom and power of God; who treading as it were with woollen feete, and stealing on softly, is able with an arme of Iron to surprize and seize vpon these builders, and turne by diuers means their vaine purposes and weake endeouours to naught. The Poet hath vsed many verie fit comparisons to represent the confusion of these workmen. The first is taken from that which we see fall out in a great rabblement of Beasts, ouerruled by the Launce or Pace of Bacchus: that is, such as haue the Wine in their heads, and are drunken: for among such people is commonly heard a strange confused noise & iangling, as the Church-ales and Wakes, and other such passe-times do now and then declare. The second is taken from the chirping of Birdes, in voice and song diuers. The third from Passions, constrained by the sodaine rage of a land-flood, to leane off the begun worke of a Bridge. And here is a lively description of Gods iudgements, together with their degrees and consequences: namely, in the confusion of vnderstandings first, then of speech, and lastly of the whole company; which being vnable longer to continue, was quickly so scattered, that (as Moses saith) they ceased to builde the Citie.

The harmes that
men suffer by the
confusion of
speech.

O proud rebellion, O traiterous impietie!
Marke in what maner sort by thy speeches varietie
God hath thee punished, alas that pleasant roong,
That holy bond of townes, of anger bridle strong,
Strong glue of amitie, once one, now doth wayfare
In hundred riuers drie; this gould so richly rare,
Wroth-taming, charming-care, men-drawing, hart-intāgling.
Both

B A B I L O N.

23

Both colour, waight, and sound, hath lost by mingle-mangling.
 This gift corrupted is, and from the North to South
 Babels confused fall sounds yet in eu'ry mouth.
 The cold Finlanders once might visit Africans,
 The Spanish Indians, th' English Americans,
 Without interpreters; but now the compas small
 That doth our cities bound, our language bounds withall:
 And if we from our home but ne're so little went,
 Domb should we be, and rest of reasons instrument.
 Or if we speake at least vnto our neybour nations,
 'Tis by a borrow'd toong, or by strange animations.
 Without schoole, without paines, sucking our mothers brest,
 We might haue learn'd the tong that all mens minds exprest;
 And after seu'n yeeres old, vpon small glistring sand
 Begun to draw with skill the shape of sea and land,
 To part and multiplie; and so from skill to skill
 We might haue climbed soone the ridge of that high hill,
 Where *Arts perfection*, in signe of their victorie,
 Crowneth hir Fauorites with euerlasting glorie.
 Now, infants we alwaies, soone as we learne to sound
 The Latine, Hebrue, Greeke, are going to the ground.
 We learne but prittle-prattle, and for the deepe inseeing
 Of natures secrecies, and of that onely Being
 That makes all things to be, we labour, neuer staying,
 Well to decline a Verbe, or find some prety saying:
 Of letters and syllabs to way the quantitie,
 Old knowing naught without masters auctoritie:
 Who teach vs how to read, and put into our pawes
 Some little Chriscroscrow, in stead of ciuill lawes,
 And for *Hippocrates*, and for that holy wrighting
 Where God himselte reueales to Readers there delighting.

8. O proud rebellion. A fine Description of evils ensuing
 this confusion of speech. First, the acquaintance of all mankinde
 together, the knot and loue-bond of nations, is so loosened and
 broke, that scarce is there founde any remedie for it, some of
 them not thinking on, or not at all caring for others. Second-
 ly,

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ly, that onely one language which decked and embellished the acquaintance and fellowship of men, that kept them in peace and temper, such as it was, that made them all well appaied, that moued each one to his dutie, & was much regarded of all, hath lost all this by this change, and in a word hath neither shew nor grace of a language: insomuch as euen at this day the fall of the Tower of Babel is heard from North to South, from East to West. That is to say, in the diuerse languages of so many nations we may obserue almost nothing else but a kinde of chattering and confused sounde, neither fit, nor comely, nor expressing at all the nature of things: At least one people so iudgeth of anothers tong. For I pray you what pleasure taketh a Frenchman to heare a Polcouite or a Mexican speake? And euen the tongs that we vnderstand, and speake (as we thinke) reasonable well, what are they vnto vs in respect of our mother tong, or the principall tongs? Thirdly, whereas the nations dwelling farthest asunder, might easily haue come together, been acquainted and trafficked one with another: Now a man is no sooner gone out of his owne doores, but he hath much adoe to vnderstand those that he meeteth withall; and if he set fote in any far country, he needeth interpreters, or must haue spent a long time befoze to learne the tong, or else must speake by signes, or alwaies hold his peace, and liue like a dumb creature. Fourthly, to amplifie further this miserie, the Poet sheweth that if this disorder had not happened, a man might haue learned in short time all the Liberall sciences, and gained the top of that hill where Encyclopædia, (that is, the full compasse of all Arts) crowneth all such lawfull aspiring mindes: and in a word, obtained the parfait knowledge of all things; whereas now we spende our whole life in the learning wordes of the Hebrew, Greeke & Latine tongs, & that's nothing else but babling: and in stead of being wel seene in the heavenly Philosophie, and that of this lower worlde, we must take paines in syllables & words, circuits of speech, and other like exercises, vntill we be gray-headed and white-bearded, and so end our liues scarce hauing yet attained any sufficient knowledge of Law, Physicke or Diuinitie, that are the chiefe professions. The learned know
how

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how hard a matter it is to haue a good stile, which is called *regula sapientie*, the measure of learning; and that Aristotle, who hath so excellently well set it downe, in that wonderfull worke of his, commonly called the *Dygan*, is vnderstood but of a few. What may a man say then of the most part of the discourses and speech of men now adayes liuing? It is nothing but babble, it is Babel it selfe. I speake not here of the substance of things, but of the fashion, order, and manner that is vsed to make them be conceiued of those to whom we speake, be they neuer so cunning in the tong themselves. Then of Barbarisme and ignorance, what shall a man thinke?

What shall I tell you more? Men spoke in eu'ry place
That holy Dialect, the language of Gods grace,
A parfit toong, that hath no Letter, no small tytle,
But is embellished with mysteries not lytle.
Now since this proud reuolt seu'rally people prate,
Depraued bibble-babbles, bastard, effeminate,
That eu'ry day do chaunge, and loosing all their light,
Scarce vtter any sound of that first language right.
Long since the Phrygians and those by Nilus dwelling,
Nilus that nourisheth, and fatts the ground by swelling,
Desirous to haue tri'de which was of more antiquitie
Of their two languages, trusted against all equitie
The right of eloquence to tender stammering,
And those that iudgement lackt made iudges of the thing:
To wit, two sucking Babes whom their two Mothers dombe
In Hermitages kept, where go man else did come:
No humain charming voice was heard sound neare the place
Of their toong-ty'de abroad, for whol three twelmonth space.
Then being called foorth and set betweene the people
Of Xanthus and of Nile, they cry with voices feoble,
And often cry they, Bec; bec bec is all the ground
That either toong can frame or else their mouth will sound.
Whereat the Phrygians that knew bec signify'de
In their owne language Bread, their countenances dy'de
With ioy their hart concei'd, bicause they were so blest,

The Hebrue
toong generally
spoken before
the confusion of
toongs.

E

To

B A B I L O N.

To haue on their behalfe obtain'd natures arrest.
 " O fooles, that litle thought how those bec-bleating flocks,
 That shone the tender flowres from off the neybour rocks,
 Had school'd them to this terme, & that the words Roomish,
 French, Latin, Hebrue, Greeke, Egyptian or English,
 Are not brought-forth with vs; but well may be discern'd
 That each language by haunt and by long vse is learn'd.
 Onely remains a powre, this or that sound to place,
 Gift naturall to men; as eeke that other grace,
 * Which variably rich, and richly variable,
 Vs rendreth most vnlike heards brute and miserable.
 And if thou list oppose how that the Bull doth bellow,
 The slothfull Asse doth bray, the Lion cruell fellow,
 Now treble rores, now base, and by those tunes we finde,
 They seeme right eloquent to make vs know their minde;
 Surely those are no words, they are but declarations
 Of their disquiet stur, by meanes of some few passions;
 Confused signes of grieve, and tokens of their sadnes,
 Of ioyfulnes, of loue, of hunger, thirst, and madnes.
 The like may well be said of that light winged quier
 That to the verdaunt boughes of bushes doth retier,
 Chirping before the sunne: for though against faire weather
 Two by two, three by three, they seeme to talke together,
 Though their voice bends it selfe a hundred thousand wayes,
 Though they can descant bold a hundred wanton layes,
 Though great Apolloes selfe within their schoole was taught,
 'Tis but a groundlesse tune of notes intending naught:
 A thousand times a day the selfesame song repeated,
 A dombe discourse amidst the trembling trees defeated.
 But onely man hath powre to preach of modestie,
 Of honour, of wisedome, of force, of equitie,
 Of God, of heau'n, of earth, of water and of aire,
 With words of good import, diuers and chosen faire,
 Vnfoldng all his thoughts not by some one language:
 But like to *Scaliger* the woonder of our age,
 The lampe of learned men, can wisely speake, and much,
 In Latine, Hebrue, Greeke, English, Italian, Dutch,

Spanish,

*To speak diuers
 languages.
 Men only speake.
 An answer to
 the obiection ta-
 ken from the vn-
 distinct voice of
 beasts.

An answer to a
 second obiection
 taken from the
 chirping of birds.

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Spanish, Arabian, French, and Slaunonian,
 Chaldean, Syrian, and Æthiopian :
 Who like Chameleon maketh his transformation
 (O rich, O pliant wit!) to any auctors facion.
 Great Iulies worthy sonne, great Siluies yonger brother
 In Gasconie renownd more than was euer other.
 Now as for Popinjays that passing all their ages
 Within the pearced grates of thorow-aiired cages,
 Doubt not in eloquence to plead with vs for chiefe;
 Pronounce all thorowout the Christian beliefe;
 Repeat the praire deuout that from our Sauour came,
 And all the household call together name by name;
 They like to th' eccho be, our sounding voices daughter,
 That through the vaulted Vales importune bableth after,
 Not weening what she saith: in vaine this aire they breake,
 And speaking without sense, they speake, and nothing speake:
 Not hearing their owne voice; bicause the right language,
 Naught is but of the minde the right sounding image:
 Chiefly when it is short, when it is sweete and painted,
 As that wherewith All were, ere Nimrods time, acquainted.

An answer to
 the third obiection
 touching
 Parrots.

9. What shall I tell you more? Moses saith, in the beginning of the 11. Chapter, that then (that is, many yeeres after the flood, and about the same time when Chams posteritie left the East parts to come and dwell in the plaine of Sennaar) the whole earth was one language and one speech, to wit, Noe and his children: and all the families from them issued, though they dwell not together, yet spake they all the same language. All of them parted not from the East to the foresaid plaine of Sennaar: but likely enough is their opinion, that holde that Noe and Sem parted not so sone so farre a sunder, and especially that they accompanied not these builders of Babel, who sought renowne, and set vp their rest in this worlde. A man may aske now what was that onely language they spoke in the worlde before the flood, and after, untill the building of Babel. The Poet answereth, it was the language of God himselfe. Whereupon ariseth two opinions: The first is, of those that to honour their

C 2

countrey

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countrey, after the example of some ancient Heathens, would make vs believe they are sprung of the earth, or fallen from the Heavens, and thinke their speech the most excellent of all other. The Egyptians and Ethiopians have long since debated this matter, as shall be said more at large in the next Section. A few yeeres ago a Whilition of Brabant named I. Goropius, set forth a great booke entituled *Origines Antuerpiana*, where in he argueth especially at this marke, to prove the Cymbrike tong (which in his opinion is the base Almaine) to be the first speech of the world. Since his death a certaine writer of Liege, hath set out many other booke of his about the same matter: and in one of them, that is called *Hermathena*, this Cymbrike tong or lowe Dutch, is preferred farre above the Romaine, Greeke and Hebrew. It asketh a long discourse to answer his reasons: for this time I will answer but in a worde: Namely, that all that which he alledgeth for the preheminance of his owne tong, is a mere canill, that is called in the Schooles, *Petitio principij*: when a Sophyster taketh for granted that which is expressly denied him, and he knowes not how to prove. Goropius groundeth al his discourse on this: that the Cymbrike tong hath borrowed nothing of any other, and that the Hebrew is comen of it, and even borroweth of the Cymbrike. This a man will denie Goropius and his disciples: and whereas they shewe some Hebrew words or Phrases that resemble the words and termes of the base Almaine, and so conclude that Adam spake low Dutch, and that the language of Moses and the Prophets is hard, ambiguous, poore, and borrowed of the Cymbrike, which they were not well able to follow: I answer, that they are deceived, and that on the contrarie they ought to saie, the Hebrew was afore all other tongs; who were begun in Babel, and have since brought forth infinite others, as the high and low Dutch, and other like, now used in the world. I would the learned professors of principall tongs, would finde some time to refute the allegations of Goropius: Especially those that make against the Hebrew, which he hath so saucily disgraced in the second booke of his *Hermath*, Pag. 25. 26. &c. The second opinion, which I hold with the Poet, is, that the Hebrew tong,

inclosed

inclosed chiefly in the Canonick booke of the old Testament (which haue bene wonderfully preserved vntill our time) is the first speech of the world, and the same that Moses meant, when he said, the whole earth had one mouth or language, before the building of Babel. The reasons thereof are touched in a worde by the Poet, who doth hereafter treat of them more at large, as we haue also noted in the margin, & meane to speake somewhat thereof in the 12. Annotation. Now whereas this first language hath at this day no letter nor worde, but is full of maines and myseries, it may be saide of every tong since the confusion: that it is nothing but corrupt iangling, weake, vncertaine, and changing euer from time to time, as many haue already shewed heretofore. The Greeke and Latine tongs haue changed five or sixe times: and the learned know what iangling there hath bene about the writing, pronouncing, and disposing of their termes & phrases. When what is to be said of the Greekish and Latinish tongs, those that are but apes of the other: What of the barbarous, strange, and new tongs: or of those whose foolish pronounciation onely no man can abide, or of others that by vse, time, and force of people, are warden current: but this I leaue to such as list to comment hereupon at large.

10. Long since the Phrygians. The Egyptians, being euer great braggers, boasted long ago that they were the most ancient people of the world: a certaine king of theirs named Psammetichus attempted to search out the truth; and for that end thought meete by some meanes to discover what was the first language of the world: Thus, he took two new-boorne babes, and deliuered them vnto shepherds to be nourished, commanding they should be brought vp in a secret staule, there to sucke the milke of goates, and straitly forbidding, that none should come there to pronounce any word before them: then after a certaine time when they were of age, they should be left alone, and made to fast awhile. Now so sone as they were past two yeeres olde, their gouernour hauing in all points accomplished the kings commandement, came to open the staule, and then the two children began to crie Bec, bec: the shepheard said not a word: they repeat

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repeat still the words: and he let his master vnderstand therof, who caused the children to be brought secretly vnto him, and heard them speake. So when the meaning of the word was asked, and th' Egyptians vnderstood it signified bread in the Phrygian tongue, they graunted the preheminance of antiquitie vnto the Phrygians. Herodorus writeth that the priests of Vulcan, in the citie of Memphis, told him the same tale. There are some others that thinke these babes were brought vp of dombe nourises: howsoever it be, sure it is that the pride of the Egyptians was by some such deuise daunted. Suidas, touching the very point, saith that babes nourished of a goate, must needs crye something like a goate, and such was the sound of the word Bec; a meete reward for his wisdom that made such a triall. The Grecians in old time were wont to call an old dotard *Βεκαριον*, a word composed of Bec and *καριον*, the mone: the same is turned into a prouerbe which Erasmus expoundeth. But Goropius in the 5. and 9. booke of his Origines plaieth the subtil Sophister, as his maner is, and bleseth his beake vpon the word Bec: concluding, since bec in low Dutch signifies bread, and Psammetichus his babes called for bec, that so long ago they spoke lowe Dutch; whereupon it followeth, that his tongue is the most ancient of the world. He calleth also his discourses vpon the same Beccesclanea, offering the subject of a comedie to some new Aristophanes. But let vs consider the answers of the Poet to the Phrygians and to Goropius.

11. O fooles, that little thought. The first answer is, that this word Bec that the children spoke, was a confused sound coming nere the crie of goates: And how could they aske bread, seeing that they vnderstood it not, neuer heard it spoken by any bodie, neuer heard the meaning of it: The second is, that words are not bozne with vs, but that we learne them by haunt & long blage. If they were bozne with vs, doubtles these infants would haue spoken as well other words: for the vnderstanding being moued, the belly pinched with hunger, would not content it selfe to expresse his passion in one syllable. The third is, that men are onely the right and proper speakers, yet if they be not taught it, and thereto fashioned, but are brought vp among beasts,

beasts, in stead of a right & framed speech, they shall make but a sound and crie confused like vnto beasts. In a word, I take this discourse of Herodotus, touching the two infants and their Bec, to be but a tale made vpon pleasure, and a very heard-say; and thereagainst I oppose the antiquitie of the Hebꝛue tong. Yet if I were bound to beleue Herodotus, I would say the Phrygi-
ans Bec was drawen from the Hebꝛues עֵיִל Lechem. The disciples of Goropius will confesse that the Phrygians are come from the successors of Noe: so can it not seeme strange vnto them, that I say the Phrygians retaining some tokens of their grandfathers language, haue (like infinite others) lengthened and shortened the most part of the words: some whereof yet remaine whole, to witnes the antiquitie and principalitie of the Hebꝛue tong. After this the Poet answereth those that build vpon the vnframed noise of beasts, the chirping and chattering of birdes, and the babling of Parrets, to proue the birth of speech with vs, and cast a cloud over that perfection he graunted onely to the first language; and so he saith that man onely endued with reason, is the onely creature on earth capable of distinct, ordered, important, and proper speech, and further speaketh many seuerall tongues: whereof he bringeth in for example the learned Scaliger. Hence it ensueth that a man cannot learne to speake, if he be brought vp among beasts that haue no reason whereby to deserue the name of a speech, or to vse the same aright: or if he be brought vp with such as are dumbe, of whom he can learne nothing but signes & confused sounds, he will neuer speake treatably, nor vnderstande any thing, except another do speake first vnto him, and make him vnderstande the speech with often repeating: As appeareth not onely in yong children, but in the oldest men also, who learne as long as they liue the words and names of those very things which they haue oftentimes seene before. It followeth then, that all the discourse of the Phrygians Bec is a deuised tale, & therefore vntoworthy for them to buyld vpon, that go about to proue the Phrygian tong, or theirs that would draw their pedigree from the Phrygians, to be the first language of the world. Another man may finde in his owne tong a many like words, and drawe thence as good
conclusions

conclusions as Goropius doth. But a strange thing it is, that the heathen authoꝛs haue said nothing, noꝛ made any mention in their booke of the beginnings and occasions of diuersitie of tongues: especially that the Grecians, and other such learned people that haue pꝛofessed the knowledge of all things, knew not the beginning of their owne language. Moses onely hath set vs downe this notable hystoꝛie, & opened vnto the Heathen the spring of their tongues. And this further is to be wondered at in the hystoꝛie of Babel, that the Hebrue tong alone, as being the first of the world, hath remained among that people that were the Church of God, where the Messias was boꝛne, and from whence arose the pꝛeaching of the Gospell, touching the appearance of the pꝛomised Saniour: which Gospell hath since by the gift of tongues and ministerie of the Apostles ouerspread all the parts of the world. Thus Moses handling the beginning of tongues, pꝛoueth his hystoꝛie to haue long foꝛe-gone all others, and therewithall engraueth vpon the gates and wals of the citie and Tower of Babel, a godly warning to all men, to flee and auoide Atheisme, and all vain-glorious follie, which buildeth Towers against heauen, and rebelleth against God: who suffereth the wicked to aduance and hoyle vp themselves the space of some fewe monthes oꝛ yeeres, to the end he may giue them a fearfull ouerthrow at length. What woulde the presumption of man haue done (saith Saint Augustine) when algate the top of this Tower had raught vnto the cloudes: It is humilitie that lifteth vp the hart on high, to the Loꝛde, not against the Loꝛd: shee it is that leadeth vs the true, right, and sure way to heauen. These fewe words I thought good to adde vnto the rest, because the pꝛoud aspiring mind of man can not be sufficiently discovered, noꝛ so much cried out on. Whereas these builders busily foꝛecast in their minde, and laboured to make themselves renowned among their posteritie, & thought men of some worth, let vs remember that the true praise consisteth not in woꝛks of godly outward shew, but in such as are good in deede, and appꝛoued of God. So let vs returne to the text of the Poet, who hauing touched in a woꝛde the beginning of tongues, and refuted some contrarie obiections, sheweth now
which

Which of all the tongues that haue bene, are, or shall be in the world, ought to be accounted the chiefe and most auncient, and whereof a man may truly say, it is the most excellent of all other.

Now when I duly way how 't' th' Ebrue toong doth shew
And readily expresse in words a very few
Most combersome conceits, and through each secret plight
Of reasons laberynth affords the Reader light,
Much better than the Greeke with hir Synonyms,
Hir lofty Metaphors, hir bould Epithetons,
Hir compounding of words, hir tenses and hir cases,
And of so great request a thousand other graces:
When I consider well how that the schoole Rabine
Findes in the letter-row of that language diuine
All we belecue with hart, all that with eie we see,
And that within the law all Arts comprised be:
Be it that with much ado one curiously assaies
The letters of each word to turne a hundred waies;
(For in Arithmetike as cyphers changing roome
Doth either much enhaunse or much abate the somme,
So th' Anagramme straight knits or else vndoth the grace
Of words whose letters take right interchange of place)
Or be it to put together thou rightly do deuise
The numbers mysticall that from the letters rise
Of some one Hebrue word, and vnder that one name
Another findest hid in number like the same;
Or that some word is know'n by some one element,
Or by some onely word a parfit speech is ment,
As in an Embleme short th' Egyptian silence
Was mystically woont to presse a long sentence.
When I consider well that from th' East-Indian sand
Vnto the flaming mount that borders Ireland,
From cold Tartarian seas to schorched Tambuts shore,
Thou Sunne no people see'st so voide of gentle lore,
No men so ignorant of Gods most holy law,
But they retaine as yet some words of Hebrue Saw;

The Hebrue
toong most an-
cient.

The first reason.

The second
reason.

The third rea-
son.

The fourth
reason.

And but their letters do(though out of order set)
Come neere the holy names of Moses Alphabet;
When with my selfe I way the sacred counterpawne
Of Gods old Testament was in those letters draw'n;
That V R I M, that the D R E A M E, and that the V I S I O N wise
But in the Hebrue toong spake not their Prophecies;
And that th'Eternals selfe would with his finger deigne
To graue in Hebrue words his Law on Marbles twaine;
And that since many yeeres the messengers Diuine
Did preach the ioyfull Word in language Palestine;

The fifth reason.

And when I farther way, that th' ancient Patriarchs
Had not their names impos'd without some reasons marks,
Yea such as fully shew'd (and that with great moment)
Of their whole course of life some famous accident,
And that a man may see that eu'ry ancient name
Both by sound and by sence from Hebrue language came,
As *Eue*, is consterd life; *Cain*, first of all begot;
Adam, create of clay; *Abel*, that profits not;
Seth, set in others place; and he surnamed Rest,
That saw th'all-stroying flood below the ground suppress;
I cannot choose but grant, though Greece do fret and some,
The sacred elder right to th'Ebrewes Idiome.

חַוָּה

אָדָם

אָבֶל

שֵׁת

נֹחַ

Great commen-
dation of the
Hebrue toong.

' Then do I thee salute, O euer-running Spring
Of reasons portraiture, Phrase of th' eternall king,
Thou brightly-shining Pearle, Queene-mother of languages,
That spotles hast escap'd the Dungeon of all ages,
That hast no word but waith, whose very elements
Are full of hidden sence, whose points haue Sacraments,
O holy Dialect, in thee the proper names
Of men, towns, countries, are th' abridgments of their fames
And memorable deedes: the names of winged bands,
Of water-habitants, of armies of the lands,
Are open treatises, whereout each one might gather
Their natures histories, before th' heau'n-rowling father
By raging anger mou'd with flaming Symeteer
The way to Eden karu'd from these base cuntries heere.

Adam gaue He-
brue names to all

' For when Adam, in signe of his preheminnence,

Names

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Names did in true Elyse to all creatures dispenſe
 Then when before his eyes in muſter generall
 Two by two, ſide by ſide, in ranke they marched all,
 He choſe them all ſo fit, that eu'ry learned eare
 Bearing the ſound to minde, the maruailes might eke beare
 Wherewith th'al-fourming word did richly beautifie
 Both thoſe that liue in wet, and thoſe that liue in drie.
 " And for each Body muſt ſuffer ſome thing, or do,
 Whé he the Nounes had fram'd, the Verbes he ioyn'd therto;
 Then, more to beautifie this goodly ground of pleading,
 Many a tittle made, that ſerues to grace the reading,
 The parts of moſt account to ſow together fit;
 As doth a little glue two mightie planchers knit:
 And farther ſerues as doth the wauing plume of feathers
 That on the chamfred top of gliſtring helmet weathers:
 To marble Images, as footſtals do and baſes
 To ſiluer cups their eares, to veluet robes their laces.
 " This toong that Adam ſpoke, till in bad time arriu'd
 That heau'n-aſſaulting prince, ſincerely was deriu'd
 From father vnto ſonne, the worlds circumference
 Did throughly ſound the tunes of hir rich eloquence:
 But then as partiall full quickly was ſhe gone
 To Hebers familie, or bicauſe he was none
 Of that rebellious band, or wiſely did abide
 Far from the Sennar plaine in that vnhappie tide;
 Or if he thither were among the reſt conſtrain'd
 In corners worſhipt God and ſecretly complain'd,
 And ſo with ſlauiſh armes holpe them to build thoſe wals
 Which in deſpight he vow'd vnto the deepe entrals
 Of darkſom Tartarus: as gally-flaue in giues,
 That combating the ſea moſt miſerably ſtrives
 Againſt his libertie, and curſeth in his hart
 Thoſe for whom night and day he praſiſeth his art:
 Or beit th' eternall God with his hands euer-giuing
 Preuenting as it were the works of men well liuing,
 For his owne honors ſake, and of his onely grace,
 This treaſure left in truſt with *Hebers* holy race;

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creatures according to their nature.

He enriched the toong with Verbes and clauſes.

The Hebrue toong continued generally ſpoken, from Adam to Nimrod, then it remained onely in the familie of Heber: whence it was called Hebrue.

When as of Mafons proud the rest full ill befted
 A hundred thousand waies the fame diffigured,
 And eu'ry one difperſ'd where deſtinie them taried
 Into a new-found land a new-made language caried.

12. Th' Ebrue toong. He propoundeth five reaſons, whereby he is induced to beleue that the Hebꝛue is the firſt toong of all, whatſoever the Græke and others do alledge for themſelves.

The firſt is, that this toong comprifeth much matter in few words, is very ſignificant, briefly and plainly expreſſeth whatſoever a man can thinke, and when it is requiſite to diſcover the moſt ſecret and hidden plights of the hart, he ſlippeth none, but for all things hath words lively, pleaſant, waightie and of great impoꝛt: and for his circuits of ſpeech and long diſcourſes, they are moze wonderful then the beſt and ſweeteſt the Græke hath: which notwithſtanding his ſtoze of ſelfe-meaning words, his bould and far-fetcht Epithites, his cunning Metaphores, his words compounded, his tenſes and other fine deuices, is no moze comparable to the other, than the chirping of a Goldfinch is to the ſong of the Nightingall. Proſe hereof may be made by the earneſt and diligent conſideration, and waying the words, ſentences, & diſcourſes of the Hebꝛue with thoſe of the Græke, and all others: not onely in Grammars and Dictionaries, but even in whole booke and volumes. It ſhall ſuffiſe me to wage and lay the booke of Pſalmes onely, or the woꝛkes of Salomon, or Job, or of Eſay, againſt all other auctours: and I dare bouldly anouch, that in one of theſe a man ſhall finde almoſt in euery chapter, moze elegance, ſtate and maieltie, moze figures, and moze of all kinde of ornaments for a diſcourſe, than in all the tedious woꝛks of thoſe that mans wiſedom ſetteth by ſo much. I ſpeake not now of the matter and ſubſtance of things, which neuertheleſſe is in this toong as happily expreſſed as in any other; let them ſtaine themſelves neuer ſo much, they are not able but very groſſely and a-farre-off to make a ſhew of that which this other painteth out in ozient colours, what matter ſoever it hath occaſion to utter.

The ſecond reaſon is, that the Rabbines or Hebꝛue Doctors
 (men

(men wondrous carefull to preserve the whole bodie of the old Testament, so as the least letter, point, and accent, they have counted over and againe often times) haue noted in the 22. letters of the Hebrew Alphabet, either apart or together considered, all the secrets of Divinitie and of Philosophie, both naturall and morall. This is a notable thing in the Hebrew tongue, that all the letters haue their proper signification: and that the letters of most of the principall tongues in the world haue taken their beginning from them: as also that the primitive words, and those of whom infinite others are derined in diuers principall tongues, are drawne from the letters, syllables and words of the Hebrew. To say nothing of the excellencie of hir accents, and the propertie of hir vowels: the Rabbines haue further found out many secrets by diuers way-turning and alter-placing the letters of Hebrew words: and that which the Grækes & others haue after their crample inuented, is nothing in comparison. For there is scarce any word in the Hebrew, but being inuerted (as may easily be done, and sometimes two, thrée, or fouer waies, as the number of the letters are) offereth to our consideration another word, either of like sense, or contrarie: or making relation to the first, giueth thereto such light, beautie and liuelihod, that it is wonderfull to behold. Again, oftentimes a word or other word, yea a letter, importeth a whole sentence, like vnto the Egyptians Hieroglyphikes, inuented of them to the imitation of the Hebrew letters and words, yet nothing in comparison of them. This matter would require a whole volume, to be written according to Art, by the hand of some one that were well saine in the tongues: and I could name thrée paire yet liuing that are well able to do it. In the meane season, whosoener is desirous to search further herein, let him read the *Harmonie of the World*, written by Franciscus Georgius, and Guido Faber: the *Heptrap.* of Ioannes Picus, *Carle of Spirandula*, the *Hieroglyphikes* of I. Goropius, from the beginning of the seventh booke, to the end of the sixteenth: thrée bookes of I. Reuclinus *De arte Cabalistica*, and other thrée bookes of his *De Verbo mirabili*, the *Cabala* of Picus, with the interpretations of Angelus Burgoneuensis thereupon. Further, much good matter to this purpose

pose a man may finde in *Theſauro lingua ſanctæ*, ſet out by S. Pagninus, and after augmented by many other learned profeſſors of this tong. See further the *Syriac Inſtitut*, &c. of Caninius: the *Misbridates* of C. Geſnerus: the *Alphabet* in 12. tongs of Poſtella, and his booke, *De antiquitate lingua Hebraica*, there are many ſuch Treatiſes ſet forth by diuers learned men: whereout, and of the bookes aſozenamed, may be gathered infinite prooves of that which the Poet hath touched in this ſecond reaſon.

The thirde is, that there liues no nation vnder the cope of heauen, but keepeth ſtill ſome words of Hebrue in their ſpeech; Firſt, the Caldean, Syzian, Arabian, Egyptian, Perſian, Ethiopian, and many other, as the Gotthicke, Troglodytick, Hunick, are ſo deriued thence, that they come as nere it as Italian to Latine, ſome moze, ſome leſſe. Secondly, the Græke, Latine, and thoſe others, that are farther off, haue yet here and there ſome words that we muſt needs grant, are ſprung from the ſame fountaine: a man may ſet downe a many of them, but it were too long here to coate the examles. Thirdly, the rootes of many words that are taken to be Græke or ſome other tong, are founde to be Hebrue, as Franciſcus Iunius hath plainly ſhewed in his learned oration *De lingua Hebraea antiquitate & præſtantia*.

The fourth reaſon is, that the doctrine of the old Teſtament, which is the doctrine of the firſt and moſt ancient people of the world, was not written but in Hebrue. No man denieth that the people that came of Sem the ſonne of Noe, is the moſt ancient: among theſe remained the Church of God and the Hebrue tong. God ſpake not but in the Hebrue tong by the high prieſt that wore the ſacred Ephod, and the breaſt-plate of iudgement, whereon was ſet אֱוֶיִם וְתֻמִּיִם *Vrim & Thummim* (words ſignifying lights & perfection) which ſome thinke was the יהוה *Iehoua*, or four-lettered name Iehoua, contained within the breaſt-plate: others ſay it was the ranks of thoſe twelue precious ſtones there enchaſed, that on them had ingrauen the names of the twelue tribes of Iſrael: as if it were a repetition of that which Apoſles ſaith in the 17. 18. 19. and 20. verſes of the 28. chapter of Exodus,

Exodus, where he speaketh of וְרִמְ וְתֻמְמִים Vrim & Thummim in the 30. verse: others hold they were certaine names: others are of diuers other opinions. Some late wryters thinke those words were ingrauen in the bzeast-plate: This is a secret, the search whereof (whether one dispute of the words, or what they meant, or whats become of them, &c.) is very painfull and needlesse; for that now sithence the comming of Christ we ought to follow the truth it selfe, and not stay vpon shadowes. These words doubtles gaue to vnderstand, that all light and perfection commeth of our Saviour, in whom all the fulnes of the Godhead bodily dwelleth, in whom are hid all the treasures of vnderstanding and knowledge, who is the light of his Church, that is made vnto vs of God his father wisdom, iustice, redemption, and holines. In all iudgements, demaunds, oracles, and reuelations that were made by Vrim and Thummim (as may be gathered out of the 27. chapter of Numbers, the first booke of Samuel the 13. and 30. chapters, and other places where aduise and counsell was asked of God, and answere was made by the mouth of the high priest) there appeared a clere light, a sure truth and perfection: all which in Christ is accomplished. Now these demaunds & answers were propounded & rendred in the Hebzeue tong, long time befoze any other language was vsed in y^e world. For so sone after their scattering at Babel they could not well be incorporated into a common-wealth: and as for religion, that was not kept but in the race of Sem, as Moses plainly declareth all thzough the hystorie of Abrahā. Concerning the Prophets, their dreames & visions, God spake not, they vnderstood not, neither answered or taught they the Church but in the Hebzeue; that significant, vnmingled, holy, chaste & heavenly tong; wheras others lisse and stammer out vncertaine sounds, and are infinite waies defiled thzough the dishonest, foolish, erroneous, and vngodly discourses of their inuentours: I except the bookes of the new Testament, and all wrytings drawen from the clere fountaines of holy Scripture, besides the which there is nothing but vanitie, filth, wickednes, and vngodlines in the world. Moreover, the Lord himselfe setting downe his law to his people, and wryting it twice with his owne finger, and speaking

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king with his owne mouth to Moses and his other seruants in the Mount, bled the Hebꝛue tōng. So did the Angels and Pꝛophets, and Iesus Chꝛist spake the Syꝛiacke, a tōng so deriued of the Hebꝛue, that they are very like; as their Grammars declare. The Apostles spake diuers tōngs, and wrote also according to the people and persons with whom they had to doe: yet for all that in their booke may be noted an infinite many of phrases borrowed of the Hebꝛue: as the learned interpreters of the new Testament haue exactly shewed.

The fift and last reason set downe by the Poet is, that the Hebꝛue words, especially the proper names (some are alledged for example, and many other may be added) are of great waight and importance: for sometimes they lay open vnto vs the chiefe things that doe befall the person so named. Nay further, if a man would take the paines to change the order of letters, he may finde in them many godly mysteries. The Grækes haue found the way, and followed it in the interpretation of their proper names: but they come far short of the liuelyhood and maiestie of the Hebꝛues, who began the thing befoꝛe them many hundred yēres. As for other tōngs the most part of their proper names haue no meaning; they are deuised at-all adventures; so are they right tokens of barbarisme. Som tōngs there are moze happle and plentious than others in this behalfe: but their interpretations are for the most part vncertaine, especially if the Rote thereof come not from or nere the Hebꝛue. Wherehence againe the curious reader may take occasion of a large commentarie: I leaue it vnto him.

13. Then doe I thee salute. It is not without cause, that the Poet straight vpon the former discourse, bleseth these words: considering the excellencie of the Hebꝛue tōng, and that he setteth out in so few verses his wonderful perfections, each one of them requiring a large treatise, and himselfe being vnable to shut vp so great matters in so few words. For example sake let vs consider but very bꝛiefly those thꝛee points that the Poet here toucheth: to wit, that the 22. Hebꝛue letters are full of hidden sense; that the proper names of persons, countries, and cities in this tōng are as much as abridgements of their life and deedes, that

that the names of birds, beasts and fishes, containe the hystorie
of their natures, howbeit since the fall of Adam the knowledge
thereof is greatly darkened. To make the Reader somewhat
more desirous to enter meditation hereon, I will set him downe
some examples. Concerning the mysteries of th' Hebrue Letter-
row Eusebius & S. Ierom in his Epistle ad Paul. urbic. which is
the 155. expoundeth them, as I shal shew you in our own tong.
The first letter א Aleph signifieth doctrine, ב Beth a house,
ג Gimel Fulnes, ד Daleth Tables, ה He This, ו Vau &
ז Zain That o2 the there, ח Cheth Life, ט Teth God, י
Ioth Beginning, כ Chaph a Hand, ל Lamed Discipline, מ
the Hart, נ Mem Theirs, ס of these, ע Nun Continall, פ
Samech Aide o2 succour, צ Ain a Spring, o2 an Eie, ק Phe a
Mouth, ק Sadie Justice, ר Coph Calling, ש Resch a Head,
ש Schin Teeth, ת Tau Signes. All which may be thus put to-
gether and expounded. The doctrine of the Church, which is
the house of God, is found in the fulnes of the Tables : that is,
the holy Scriptures. This doctrine and that fulnes of the tables
is the life ; for what life can we haue without the knowledge
of holy Scripture ? Out of these we learne Iesus Christ, who
is the life of them that beleue. And although this knowledge
be excellent and parfit in God, yet as for vs, we know not but in
part, we see as it were by a glasse in darknes : But when we shal
ascend vp into heauen, & become like vnto the Angels, then the
doctrine of the house, and the fulnes of the tables of Gods truth,
shall be accomplished : then shall we see face to face the Good
prince (to wit, God himself the Soueraign God, who is the Be-
ginning of all things) even as he is in his owne nature. In the
mean-time we must lay Hand to y^e worke of our Calling, by the
meanes of a right Discipline o2 a true Hart, assuring our selues
that we shall finde Continall Succour in this heauenly truth,
which is the Spring o2 Eie of the Mouth of Iustice, namely
Christ our Head, whose Calling is in Signes, o2 marks of Teeth
o2 framed voice of the Scripture. I desire the Reader to take
in good part this short Allegorie that I am bold to make vpon
the Hebrue letters ; and if he desire more in this kinde ; let him
repaire to the Routes of th' essentiall words of these letters, there

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may be view the matter moze at large. For this time it shall suffice to haue shot this arrow at y^e marke our Poet aymed at.

Now for the second point touching the names of severall men, of nations and cities, I will note you a couple of examples of each: אברהם Abraham signifieth A father of many, so was his household much increased temporally and spiritually, he is the father of all the Believers, whose number is vncountable. משה Moses signifieth Taken out of the waters, so was he by Pharoes daughter, when his mother, loth to haue him slaine according to the kings cruell commandement, had laid him forth in a pitched flasket by the rivers brinke, Exod. 2. By him also God guided his people thzough the waters of the red sea, and wrought many miracles. The Arabians are a people who euen at this day haue no certaine place of abode, they wander still by and downe the champion countreyes and wildernes, they are famous thēues, and lurking in secret places make often sallies out vpon their neighbours, and set vpon all passengers vna-wares. Their name commeth of the Werbe ערב Arab, by Ain in the first coniugation ערב Hearib, which signifieth to mingle day and night together: and bicause that in a desert and waste place all things are confused, as if day and night were mingled together, therefore the countrey for the situation is called Arabia. This Werbe agreeth right with another ערב Arab, written by Aleph, which signifieth to lie in ambush, or to lurke in denes as thēues and rauening beasts doe. The Egyptians in the Scripture are called מצרים Mitsraim bicause of their strong holds and places of defence, that haue been long amongst them: the primitive word is צרם Tzor that signifieth to Trusse close together: In some places of Scripture Egypt is called רהב Rahab, that signifieth Proud: so indeed they haue alwaies been high-minded and greater braggers than any other people. Now for cities ירושלים Ierusalem signifieth The vision of peace, and iust according to the truth: for the peace and grace of God hath bene sene and continued vpon that place many hundred yeres, and chiefly bicause it hath bene a figure of the Church militant and triumphant; as often mention is made of the new and heauenly Ierusalem. Babilon commeth of the word בבל Babel, which is deriued

riued of the Werbe בלבל Balal to confound, mingle, or trouble, as water when it is mudded. For so indeed the earthy Babel, that was in Chaldaea, hath made a hotchpotch of the world: and that Babel, the spirituall, that is spoken of in the Reuelation, hath made so many confusions, that it is vnpossible to name them all.

There remaineth the third point, touching Birds, foure-footed beasts, and fishes, whereof and euery of them I will name two onely, for a patterne, least I seeme too long in the annotations. The Stork, so commended for his loue toward those by whom he receiued life, is called חסידה Chasida, that is to say, dutifull, louing, and religious. The Eagle is called Nescher that commeth nere to Shor and ישר Iashar, the one signifieth to looke, the other to be rightfull: and this bird of all other hath the sharpest sight, and looketh against the sunne. There is further a liuely description of this bird in the 39. chapter of Iob, as also of the Austrich, and many other in diuers places of Scripture. The horse, called סוס Sus, is thought to come of the Werbe נסא Nasas, if rather this Werbe be not thence deriued, which signifieth to aduance himselfe: for it is the bruest and fiercest of all other foure-footed beasts: as Iob finely describeth him in the 39. chapter. The Hebrewes haue three names for a Lion; אריח Arich, לבי Labi and לאיש Laish: the first commeth of a Werbe that signifieth to snatch, and teare in sunder: the second of the word לב Leb, that signifieth the Hart, and לאב Laab, to be in solitarie and desert places: the third is commonly interpreted a great and roying Lion, not vnlike the Werbe לוש Losh, that signifieth to surprize or deuoure, for that this beast rampeth upon and swalloweth by his pray. The Whales and great fishes are called תניני Thannim, Snakes, Serpents, or Dragons, because they are of a great length, and turne and fould themselves euery way, and are no lesse dangerous in the sea than serpents and dragons on the land. In the 40. chapter of Iob that great fish is called לוייתן Leuiathan, which some deriue of the Werbe לאה Lauah, which signifieth to borrow or take a thing for his recreation: because the Whale seemeth to play vp and downe the sea, as in a place borrowed for recreation. The Crocodile, that liueth both on land and water, is called חסיל Hatfal and seemeth

to come of the word **אֶרֶב** Tfab, which signifieth the covering of a Chariot, bicause this mightie creature hath so long and so thicke a skin. Moreover, the Hebrewes of the whole kinde of fishes speake commonly as if they were of another world, bicause they are so farre parted and severed from the sight and conversation of men: they make three sorts of them, which they expresse by the words **אֶרֶב** Dagb, **תַּנִּינִים** Thannim, and **לֵוִיאַתָּן** Leviathan. This haue I added the more to shew the liuelihod and naturall importance of this tong, and herewith I will content my selfe at this time, desiring that some other, stirred vp by my example, would take this matter in hand, and discourse of it better and more at large.

14 For when Adam. Moses saith plainly, in the 19. and 20. verses of the second Chapter of Genesis: That God made all the beasts of the fildes, and fowles of the heauen come befoze Adam, to see how he would name them, and that howsoever he named every thing liuing, so was the name thereof. The Man therefore gaue names vnto all Cattaille, and to the fowles of heauen, and to every Beast of the field. The wisdom, where, with our first father was endued befoze his fall, importeth thus much, that he should giue meete and couenable names vnto all creatures vnder his dominion: & although the knowledge and search of birds and beasts names be hard, bicause of the weakness of mans iudgement now since his fall, yet is it not vnpossible, as men wel see in the Hebrew tongue haue already shewed.

15 And for each Bodie. Adam a man partly wise befoze he sinned, gaue not onely meete names to all creatures, that were (in a maner) the mouables and instruments of his house, and of this great shop of the world, whereof the Lord had made him master; but further enriched his language with all maner of ornaments that might be required to make it parfit: So that befoze his fall he spake more eloquently than any mortall man since. After he had sinned, entred ignorance into his vnderstanding, and sorrow into his affections: which haue made the speech of him and his posteritie vnfitting, vnparfit, deceivable, and often false, even in humane and indifferent things, yea such sometime as we most curiously studie vpon:
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But the grace of God, the long life of this Patriarch, and his fresh remembrance of the wondrous things that he had sene in the Garden of Eden, haue brought to passe doubtlesse, that the conuersation, instruction, reports and authoritie of so great a personage, had a maruellous force to perswade and teach all those that were in his schoule. For from him had we first our Arts & Sciences deriued, & especially the knowledge of the true God. And although since his time the things haue bene more and more illightened and perished, yet must we needes confesse that Adam was the first teacher of them. Who so desireth to know the depth of his wisdom, let him at his leysure meditate vpon the foure first Chapters of Genesis, and he will confesse there is contained the summe of all that all men haue knowne, or shall vnto the worlds end. Now out of all doubt it is, that Adam taught his children and their posteritie all these things exactly. But Moses, by the direction of the spirit of God, thought it sufficient to represent onely the groundes of things: otherwise the world neither had nor would euer be able to containe the booke that might be made vpon these foure first Chapters.

16 This tooke that Adam spoke. The first world continued 1656.yeres. Adam liued 930. yerres, his posteritie kept his language, and although they possessed with their tents and dwellings a large pece of ground, yet is there no place of Scripture to be found, whereout may be gathered any proofe of the diuersitie of tongues before the flood. There being then but one, it must needes be the same that Adam taught his children: as may also appere by this, that all proper names vntill the flood are Hebrew. Nor the true sonne of Adam retained and spoke this tongue, and taught it his children. And although three or foure score yerres before the flood they began to spread abroad themselves, and corruption grew more and more among them (as by that may be gathered, that is written of Nimrod and Ashur, and the children of Cham, Genesis the 10.) yet in the beginning of the eleuenth Chapter Moses witnesseth that at what time they, that came to dwell in the plaine of Sennaar, spake of building the Citie and Tower afterward called Babel,
all

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all the earth was one language & one speech: which I vnderstand not onely of those that dwelt in the plaine of Sennaar, but of all people then living in the world. It is likely that they that came out of the East countries, and settled themselves in Sennaar were a great number. They spake Hebꝛue, but when confusion befell their tong, some dꝛew one way, others another way, and by continuance of time their Hebꝛue varying by meanes of their separation was embased, and euery seuerall people had their language apart. As for such as were not mingled in this disorder, namely the families of Sem, or the most part of them, they kept the originall and primitive tong, wherof Heber was the chiefe professor at the confusion of Babel; and thence it cometh (as it is thought) that the tong was called Hebꝛue, and the people Hebꝛues; as Abraham in whose family that speech remained, is surnamed an Hebꝛue. The Poet, with some interpretations, leaues it in doubt whether Heber was among the builders of Babel, or dwelt apart. I thinke with some others, that he was not of the number, but hearing how the Tower-builders were scattered, he gaue the name of Peleg (that is, Division) to his sonne that then was boꝛne: bicause (saith Moses, Genes. 10. 25.) that in his time the earth was diuided. Thus much of the Hebꝛue tong, which was after preserved by Moses and the high Priests, the Judges, Kings and Prophets. Now let vs consider what the Poet saith further as touching those other tongs, that first arising of the Hebꝛue, were after the confusion a hundred thousand waies altered and disguised by the nations living asunder, who themselves inuented, and carried new words and language, each to the place of their abode.

The first languages deriued from the Hebrue are each of them againe diuided into diuers others.

Whence cometh the alteration of a tong.

17 But softly-sliding Age, that enuious all doth wast,
Those ancient languages soone eu'ry one defac'd
That in the thundring sound of masons clattring hands,
By Tygris banks deuif'd, had ouerspred the lands:
And, that the world might be more out of order left,
Into a many toongs the least of them hath cleft.
18 Each language altereth, be it for that marchandise
Imparting vnto vs the treasures of great prise

From

From azur'd Amphitrite, and sending ours aboard,
 Bould with a good successe, oft changeth word for word:
 Or that the learned man ingenuously endighting
 With guilt and curled words tricks vp his wanton writing.
 And hunting after praise some stampe nere scene before
 Sets both on deeds and things, or doth at least restore
 Disclaimed words to vse, and makes againe be borne
 Those that with ouer-age, with rot and mould were worne.
 With them it falleth out, as with leaues in a wood,
 One fals, another growes; the words that once were good,
 And, like faire Lillie floures in greenest meadow strew'd,
 Quite through the lerned speech their glittering beuty shewd,
 Now are not in request; but sith Court them exiles,
 Asham'd they shrowd themselues vnder base cottage tiles:
 And those that long-ago were censur'd curiously
 For base and counterfeit, now passe on currantly.
 "A courage bould led with discretion fortunate
 May licence words to passe, although they but of late
 Were forged in his shop, among plants naturall
 May graffe some forraine imps, his language therewithall
 Enriching more and more, and with a diuers glose
 Enameling his talke, his Muses taske, or prose.
 Some language hath no law, but Vse head-strong and blinde,
 That runneth wheresoere the people light as winde
 Goes headlong driuing it: another closely running
 Within the bounds of Art, hir phrases frames with cunning:
 Some one straight waxing old as soone as it is borne
 The cradle hath to graue, another is not worne
 With file of many yeeres; some liueth ill bested
 Within a straight precinct for euer prisoned,
 Another bouldly doth from *Alexanders* altar
 Among the learned stretch vnto the mount *Gibraltar*.
 Such now the Hebrue toong, the Greeke and Latine be;
 Hebrue, for still she holds, and by hir hand hold we,
 The Word, the sacred Word of God thrise-eternall,
 And was of Lawes diuine the true originall:
 The Greeke, as one that hath within hir learned writ

Hebrue, Greeke,
 and Latine the
 best of all toongs.

Plainly

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Plainly comprised all the knowledge of mans wit.
 And valiant Latine eke, bicause hir eloquence
 By sword was planted through the worlds circumference.

17. But softly-sliding Age. The Poet here entred into consideration of other tongues beside the Hebrie: and saith these first tongues that begun in Babel, being all (as it were) descendings of Hebrie, by tract of time are so woyn out, that each one of them hath engendred a many others, as a man may quickly understand, if he consider the great varietie of ancient people that were before the Grækes and Latines. It shall suffice at this present thus to haue pointed hereat in a word. Who-so is desirous of more, let him cast his eye upon the three first and principall Monarchies, and all the diuers nations subiect vnto them, and mentioned in the Chronicles of the world: the Abridgement of all is to be found in the first Volume of the Historiall librarie of *N. Vignier*.

18. Each language altereth. He sheweth by diuers reasons whence cometh the change of tongues. First, the trafficke that one countrey people hath with another, as well by sea (which he calleth, The azur'd Amphitrite) as also by land, is cause why we learne some new words, as if we made no lesse exchange of words than of wares. Secondly, a writer that dares venter, and is desirous to enrich his mother-tong, becketteth it boldly with that which he borroweth of others, setteth forgotten words on foot againe, inuenteth new words, colouring and fashioning them according. Thirdly, time altereth a speech; as we see it doth all things else, that we might be forced thereby daily more and more to see and confesse, that nothing is sure and steadfast vnder heauen; and to beate downe also the vanitie of mans conceit, who commonly vaunteth himselfe and taketh pride in such things as haue nothing constant in them but their owne inconstancie.

19. A courage bold. This cometh too nere the seconde reason to be counted a fourth. The French Commentar must pardon me; I thinke rather the Poet hauing spoken of *Winters*, *Marchandise* and *Time*, the right and onely means wherby

by new words and phrases are first brought into a language : here he sheweth vs how they are accepted, for as before he touched in a worde that the Courts dislike of old words bred their dislike ; so here he telleth vs plainly that the authoritie of him, that deniseth or bleseth new words, is cause of their acceptance: which is afterward confirmed by vs, *Quem penes arbitrium est, & vis & norma loquendi* : as Horace writeth. But forasmuch as vs without Art draweth a language head-long into Barbarisme, and so out of request, and Art without authoritie of Empire, shutteth it vp in a narrow compasse, he saith, that the Hebrew, Latine, and Greeke, had all these maintaining meanes, whereby they haue continued so long, and spred so far abroad. So beginneth he cunningly to make his passage from words and phrases vnto entire languages, the better to come at length to that excellent discourse, that followeth in the next Section, vpon all the principall tongues now spoken or known in the world. As for the Hebrew, besides the perfections aboue mentioned, he saith, in it God hath revealed his will, and that it is the originall of the diuine Law: both of great force to make the tongue farre knowne, and continue long : it had further the Art and knowledge of high Priests and Prophets, the wisdom and state of Salomon, & was a long time vsed and accustomed to be spoke in the famous commonwelth of the Iewes. But these because they belong not vnto that tongue onely, but as well to the other two, the Poet here leaueth out. The Greeke he saith, in his bookes containeth at large all the liberall Sciences : a great cause and most proper to the Greeke : the rest as common to the others are let passe. The Latine more graue & forcible than the Greeke (that was a more neat and wanton tongue) was aduanced, and continued in request by the Romanes force of armes : whose Empire was the greatest and most warlike of all the rest ; and therfore is this cause here onely mentioned, as most proper to the Latine tongue, and the rest omitted. These three tongues do at this day farre surpass all others ; but vngodlinesse and contempt of the true Diuinitie, is cause why the Hebrew is not esteemed as it deserueth : the more is it regarded of them that know it. As for the Greeke, that which is now commonly spoken

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ken is very grosse. The pure and good Græke is contained within the booke of Plato, Aristotle, Zenophon, Demosthenes, Isocrates, Homer, Euripides, Sophocles, Plutarch, Basil, Nasianzen, Chrysostome, and many others. The Latine, after some ignorant and unlearned men had greatly embased it, was reformed and set on fote againe within these foure-score yeres, at what time there flourished many great and learned personages in Europe, as Melancthon, Erasmus, Picus Myrand. and others: but they come short of that grace and liuelihod that the ancient Latine writers haue: Cicero, Cæsar, Liuie, Virgill, Horace, and a number of others wel enough knowne: of whom (as also of the most excellent authoꝛs in other tonges) the Poet here goes about to entreat,

The Poets takes breath to enter afresh into the next discourse, where by way of a Vision, he cunningly describeth the principall tongues, with their best authors.

“ Tracing these latter lines, halfe tyred as I were
 With this entising paine of heau’nly Pallas Lere,
 Still now and then I strike my chin vpon my brest,
 And softly both mine eies begin to close to rest,
 Moist with Ambrosian dew; knit is my senses band,
 And fairely slides my pen foorth of my fainting hand.
 Vpon my flattring couch I spread my selfe againe,
 And plunge in Lethe-streame all troubles of my braine:
 There drowne I all my cares, saue one, that with no traunce
 Is discontinued, to please and profit Fraunce.
 The sacred Forge of Loue, that me enflamed keepes,
 Will not let sleepe my soule although my body sleepes.
 “ And golden-winged Dreame rising in th’ Easterne shore
 Foorth at his Christall gate, a little while before
 The Day-gate opened, into a Valley faire
 Me led fantastickall, where day and nights fresh aire,
 The north windes & the south, the drought & th’ Ises mother
 The faire daies and the soule, came not one after other:
 There May did alway raigne, and Zephirus bedight
 With Rosie coronets, blew nicely day and night
 A woods soft-rustling boughes, that blossoms sweet did yeeld
 And Oualwise bewall’d the flouꝛ-embroidred field.
 “ Iust in the midst of all this Ammel-blooming glade

A description of the seat & image of eloquence.

Raisd

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5.8.

Raisd was a mightie Rocke, in footfall maner made:
Vpon the top thereof a brasse Colosse did stand,
That in the left hand held a flaming fierbrand,
An Ewer in the right; out from hir golden toong
A thousand little chaines all ore the medow sprong,
That worlds of hearers drew, fine wrought by subtill art,
Some linked by the eares, and some fast by the Hart.
The Boare lay at hir feete, nor foming, nor enraged,
There slept the Tigre charm'd, & Beares their fume asswaged:
The neighbour Hillocks leapt, the Woods reioiced round,
Eu'n daunsing as it were at hir sweete voices sound,
A double circled row of pillers high and dight
By cunning workmans hand after the Carian right,
With bases vnderpinn'd for their more sure foundation,
Beset this rauishing Image of sweete Oration:
And foure by foure bore vp amid them one language
Of those that flourish most in this our learned age.
" Among the blessed wits, to whom heau'n gaue the grace
That they should vnderprop the Hebrue in this place
The man whose face did shine like to a blasing starre
Heau'n-decking, fraying-men; that for a Scepter barre
A seare, yet budding rod, and in his fingers hent
The ten-fold register of Gods Commandement;
He guideth Israel, he left authoritie
First both of prose and verse to his posteritie.
Such holy writings as not onely long fore-run
The writings of the Greekes, but all that they haue done.
The second *David* is, whose touch right cunningly
Combined with his voice drawes downe sweete harmony
From th' organized heau'ns, on Harpe that still shall sound
As long as daies great star shall ore our heads go round.
Nay farther who can tell, after these heau'nly Lights
Their Measures ended haue, but that the blessed Sprights,
Christs holy champions, at sound of his accords
Shall daunce in honor of th' Almighty Lord of Lords:
When many legions of Angels, winged ghosts,
Shall sing holy, holy, holy, Lord God of hosts.

6. The Hebrue.

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The third is *Salomon*; whose goodly monuments
Are wisely powdred with more store of documents
And golden sentences, than doth his diademe
With Diamondes and Pearles, and firy Rubies beame.
The fourth is *Amos* sonne, that hath the Graces all,
Deuout and full of threats, graue and Rhetoricall.

2. The Greeke.

²⁴ The Greeke *Homer* vpholds, that sweetely versifies,
Whose learned Schoole brought foorth amany companies
Of old Philosophers, that made his cunning plea
The world to ouerflow like some great Ocean sea.
And *Plato* all Diuine, who like the Bird we call
The Bird of Paradise, soyles not himselfe at all
With earth or waters touch; but, more than Hels descent
Surmounted is by Heau'n, surmounts the firmament.
And smooth *Herodotus*; and he of pleaders Arts
The Law, *Demosthenes*; gold-mouthed, king of harts.

3. The Latine.

²⁵ Then he of *Anthony* and *Catiline* great foe
That lightneth and thundreth, & from whose brest doth flow
A thousand streaming floods, wherein the rarest wits
Daily torment themselues, surpris'd with maruaile-fits.
And *Cesar*, that can do aswell as he can plead;
And *Salust* full of force; and he that Troy doth lead
Againe to Tybers banks, a writer sent from heau'n,
That neuer shuts his eies to sleepe morning nor eu'n,
That euer treadeth sure, alway plaine, alway graue,
Shamefac'dly venterous and temperately braue,
That still is like himselfe, and vnlike others all:
These beare the sweete-graue toong was last emperiall.

4. The Italian.

Th' Italian founded is on *Boccace* pleasurable;
On *Petrarch* finely dight, bold and sententious;
On *Ariosto* smoothe, diuers, in passions feirce;
And *Tasso*, worthie man to write heroick verse,
Sharpe, short, fyl'd, figured, with language flowing fast,
The first to be esteem'd albeet he wrote the last.

5. Th' Arabian.

²⁷ The language Arabick is mightily sustained
By *Auerroës* great, deepe-reaching subtile-brained:
By faire-spoke *Anicen*, and *Eldebag* satyricall;

By

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By smooth *Ibnu-farid*, pleasant and allegoricall.

" The Dutch dependeth on the famous *Michell Butber*,
That *Sleidan* turn'd to Dutch; and next on *Martin Luther*.
Witbergs and *Isebe's* fame, and on my *Butrick* next,
And last of *Pencer* sweet, that dooble-guilds his text.

6. The Dutch.

" Then *Guenare*, and *Boscan*, *Grenade*, and *Gracilas*,
With *Nectar* all distaind, that mantleth in the glas
Of honny-powring pyth, vphold the Castillan,
And had not th' ancient grace of speaking Catallan,
Osius rauished, his learning might haue bore
The Spanish Lawrel from one of the foresaid foure.

7. The Spanish.

" The speech of Englishmen hath for hir strong pillars
Three Knights, *Bacon* and *More*, they two Lord Chancellers,
Who knitting close their toong rais'd it from infancie,
And coupled eloquence with skill in policie:
Sir Philip Sydney third, who like a Cignet sings
Faure Tham'ses swelling waues beating with siluer wings:
This streame with honour fild his eloquence doth beare
Into dame *Thetis* lap, and *Thetis* eu'ry-where.

8. Th' English.

" But what new Sunne is this that beameth on mine eies?

What? am I wrapt amongst the heau'nly companies?

O what a princely grace! what state emperiall!

What pleasant lightning eies! what face Angelicall!

Ye learned daughters of him that all gouerneth,

Is't not that *Pallas* wise, the great *Elizabeth*:

That makes the sturdie men of England nothing bent

For mans empire to change a womans gouernment?

Who whiles *Erynnis*, loth to tarry long in Hell,

Hir neighbour kingdomes all with fire & sword doth quell,

And whiles the darke affright of tempest roring-great

Doth to the worlds Carack a fearfull shipwracke threat,

Holdeth in happie peace hir Isle, where true belife,

And honorable lawes are reck'ned of in chiefe:

That hath not onely gift of plentie delectable

To speake hir mother-toong, but readily is able

In Latine, Spanish, French, without premeditation,

In Greeke, Italian, Dutch, to make as good oration,

For the fourth
pillar of the En-
glish toong he
nameth our grati-
ous Queene *El-
izabeth*, duly and
truly praising hir
for wisdom, and
maintenance of
peace, learning,
and eloquence.

As

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As Greece can, as can Fraunce, as Rome emperiall,
 As Rhine, as Arne can, plead in their naturall.
 O bright pearle of the North, martiall, Mars-conquering,
 Loue still and cherish Arts, and heare the Muses sing:
 And in case any time my verses winged-light
 Shall ouer th' Ocean sea to thine Isle take their flight,
 And by some happie chaunce into that faire hand slide,
 That doth so many men with lawfull scepter guide:
 View them with gracious eie and fauourable thought,
 I want thine eloquence to praise thee as I ought.

9. The French.

But what are these of Fraunce? this count'nance is vnshap'd
 Hence hath the bungler hand of idle Mason scrap'd
 Onely the harder scales of eu'ry rugged knot;
 'Tis *Clement Marot* sure that laboureth so hot
 Artisticke without art, and prickt with *Phabus* launce
 Transporteth Helicon from Italie to Fraunce.
Marot I honour thee like as an old Colosse
 All soiled, all-to-broke, all ouergrow'n with mosse,
 Worne pictures, tombes defac'd, not so for their beautie
 As in deuout regard of their antiquitie.
 What one this other is I scarce remember me;
 A cunning one he seemes what one so ere he be.
 Still rest I in suspence, sometime he doth appeere
 To be *James Amiot*, sometime *Blaise Vigniere*,
 Great *Ronsard* is the next, that doth of graces wrong
 The Greeke and Latin both, to grace his mother-toong,
 And with a courage bould doth mannage happily
 All kind of argument in prose and poetrie.
De Mornay this man is, that combats Atheisme,
 Iewes stubborne vnbeleefe, and foolish Paganisme,
 With weapons of their owne, he godly, graue, settled,
 Stifneth so well his stile, plaine eke and flourished,
 That pregnant reasons of his winged words, like darts,
 Deeply instrike themselues into all gentle harts.
 Then thus I spoke to them. O bright, O goodly wits,
 Who in most happie case haue consecrate your writs
 To immortalitie! sith that my feeble shoulders

The Poets desire
 considering the
 learned writers
 of Fraunce.

May

May not among-ye be the French glories vphoulders;
 Alas! sith I can scarce looke after you so hie
 As is the double mount approching to the skie,
 Yet suffer me at least heere prostrate to imbrace
 Your honourable knees, graunt me at-least the grace
 On your bright-shining heads to guirland Aprils spring;
 Graunt of your gentlenes that these base tunes I sing
 May in your glorie get an everlasting glorie,
 And that alway my verse may register your storie.

They granting my request made semblance with their hed, The end of the
Vision.
 So vanished the vale, and all rhe pillers fled:
 So likewise had the Dreame with them together hasted,
 But that I with mine inke his nimble feathers pasted.

20. Tracing these latter lines. Besoze he endeth this Booke
 of discourse, hauing begun to speake of tongs, and their compa-
 rison one with another; he taketh thence occasion to set befoze
 our eies the three principall tongs, Hebrew, Greeke, and Latine,
 accompanied with fire other greatly now-a-daies esteemed
 throughout all Europe. For this purpose, and to enrich his po-
 eme with some new ornament, worthy the things he treateth
 of; he declarcth, how being wearie with ouer-watching him-
 selfe in these his former studies, he cast him on his bed and slept;
 yet so as the earnest desire he had to delight and profit his coun-
 trymen, kept still his soule awake; which caused him to see in his
 Dreame the Vision heere following. A fine inuention and fra-
 med to the imitation of the best ancient Poets both Greeke and
 Latine, who, being to handle matters of great importance, are
 wont by such deuises cunningly to prouoke the readers to mark
 and giue eare vnto them.

21. And golden-winged Dreame. Of Dzeames and their
 causes hath been spoken sufficiently in the first day of this second
 Booke, intituled Eden, Page the 46. 47. 48. &c. hauing heere to
 speake of a Dreame cleere and easie to be conceived, he distin-
 guisheth it from such as are darksome and deceivable, saying it
 was about the dawning of the day when the golden-winged
 (that is, the swete, pleasant, and vntroubled) Dreame came
 forth

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foorth at the Chyristall gate in the East : as much to say, as when the day starre ariseth, or the morning dꝛaweth on, we feele (if we were awake before) sleepe gently seazing on vs, and our spirits comming and going as it were thꝛoꝝ chꝛystall gates : for then be dꝛeames and visions clearest and best distinguished ; whereas before our meate be fully digested, our braine ouerladen with vapors, receiueth but troublesome impressions, waꝛued so to and fro, and so enterlaced one with another, that in the twinkling of an eie, it frameth a thousand shapꝛs, that presently vanissheth away and are no moꝛe remembꝛed. Now the Poet saith, he was guided (as he thought) into a place most delightfull, which he describeth in few verses, and it is verie fit for the matter following.

22. Iust in the middle point. First he describeth the dwelling of Eloquence : to wit, on a great Rocke, wrought and fashioned in manner of a footestall, or base for an Image to stande on : to shew how stedfast and certaine a thing this excellent gift of God is. Secondly, the resemblance or Image of Eloquence, he calleth a Colosse, that is, of stature surpassing all others : which betokeneth thus much, that eloquent and faire spoken men go many degrꝛs beyonde others, whom they vse at their pleasure, and dꝛaw whither they list, as the examples of Pericles and Cicero declare, and many pꝛoꝛes thereof are founde in the holie Scripture. He maketh this Image of Masse, which implieth the faire glosse, the swæte sounde and strong foꝛce of Eloquence ; he placeth in the left hand a fire-bꝛand, to signifie that learned, true, and faire vttrance maketh men see & touch (as it were) the right nature of things : in the right hand an Ewer, bicause the spech of the wise dampeth and putteth out the flame of passions. I might note hereof many examples, but I leave them for the diligent Reader to search : meaning here to offer him but Annotations, which I feare already are growen too long. The little chaines that come foorth from the Images golden tong, & dꝛaw such a number of hearers by the eares & hart, signifie the great power of a wel framed spech : the truth whereof appereth chiefly in pꝛeaching the word, in counsels of graue common wealths-men, and orations of good Magistrates and
valiant

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valiant Captaines. In this maner did the ancient Frenchmen paint & set ont their Hercules surnamed Ognius : whereupon Alciat hath made a pretie Embleme) it is the 180. expounded at large by Cl. Minos. The summe of al is, that Eloquence is to be preferred befoze force. Our Poet aimeth at that description. Further concerning the Boze, the Tygre, and the Beare lying tame at the fete of this Image, it signifieth that a pleasant and learned speech appeaseth all angrie, cruell, and savage men; and even the maddest and most brutish people in the worlde: it maketh the woods and hills to daunce and leape: that is to saie, it moueth, bendeth & instructeth very block-heads, and such as are most hard of vnderstanding; & this may be the meaning of those fained tales of Amphion, Orpheus, Arion, and other like. Lastly, this Image is enuironed with a double ranke of pillars, well and strongly grounded and vnder-pinned, that beare vp in due proportion the nine languages following, each by hir owne chiefe authoers & maintainers. For euery pillar was wrought in fashion of a man, & framed to the countenance of one of their best writers in a long govtne, or stole. And that is the meaning of the French *a la Cariatide*: After the Carian right: as Vitruuius writeth at large in this first Chapter of his first booke of Architecture. This I note bicause the French Commentar lets it passe and it troubled my selfe to vnderstand it at the first.

23. Among the blessed wits. For chiefe props of the Be-
hauie tong (which he placeth in the fore front of Eloquence, as
in euery regard it was meete, whether we consider the swete
grauitie, the naturall impliance, the shortnes, hautesse, lively-
hood of it, or the sinceritie, holines, light, and heavenly maiestie)
he nameth first Moses, bicause he is the most ancient of those
whose writings in this tong are extant. As for the booke of the
Prophecie of Henoch, it was lost a long time ago. He describeth
this holy Law-writer after an excellent manner, as was requi-
site in a discourse of Eloquence. His face shineth like a blasing
Starre: alluding to that in the Scripture that Moses comming
downe from the mount where he had talked with God, his face
so shined, that none was able to behold his countenance; inso-
much

much as he was faine to weare a baile ouer it: the rest is verie easie to be vnderstood, especially of such as haue neuer so lightlie turned ouer the Historie. Now for the booke of Moses, they were written many hundred yeeres before the Grækes were knowne: who were not heard of in the world but a little before the raigne of Saul, and had but few works in writing, or none at all, till after the time of Salomon, as their owne Histories witnes, whosoever will take paines to turne them ouer. Paie further, all their knowledge came from the Egyptians, Phœnicians and others, who had learned somewhat by conuersing with the Hebrewes. And to come againe to Moses, he hath bene in marvellous account with infinite Heathen writers. If any haue lightly regarded, or found fault with him, it was either because they vnderstood him not at all, or maliced him exceedingly, which a man may easily finde in their writings. The second author of the Hebrew he counteth David, whose Psalmes he speaketh much of in few lines, but little it is in comparison of their excellencie, wherof many ancient and late writers haue spoken notable things: I will not heape them vp here, assuring my selfe that all true Christians will grant me that the Booke of Davids Psalmes is (as Saint Basil saith) the Storehouse and treasure of all good learning, for all men to come at; and will confesse with Saint Ierome and S. Chrysostome, that nothing better becommeth a man, be he Peasant or Craftes-man, great or small, than to sing vnto the Lord the praises and thanksgiuing in these excellent songs contained: the very lively and true Anatomies of a believing soule. O how cursed and abominable before God and his Church are those wicked ones, that haue forbidden Christians the vnderstanding and vse of them, and banished them out of Christendom: that haue suffered, allowed, maintained, commanded and commended vnto the people these shamefull and wanton Poesies, these booke of banitie, error, & leasings, which with their authors deserue the fire: and not the quiet and peaceable persons, that call vpon Jesus Christ, and believe stedfastly the life everlasting. The soule that feareth God will not take this my digression ill, nor thinke it needlesse:

As

As for the bngodly, let them spit at it, if they will, I regarde them not. The thirde authour and oznamment of the Heb2ue is reckoned Salomon in his *Proverbes*, the booke of the *Preacher*, and the *Song of Songs*, bookes moze besprinkled with golden words and notable sentences, than his crowne was with pretious stones and pearles embossed. Happie is the man that taketh delight to marke and daily thinke vpon so profitable and necessarie instructions. The fourth is the *Prophet Esay* the sonne of Amos, right such a one as the *Poet* hath described. These foure he thought sufficient to name, bicause they haue most writings ertant, and are withall exceeding eloquent, as might easlie be p2oued by particulars, if I were to write a *Commentarie*, or a whole discourse thereof.

24. The Greeke. Homer, his *Illias* and *Odysses* containing 48. bookes, is the most ancient Greeke Aucto2 we haue: his inuentions are wonderfull, his vaine naturall, his verses smothe, and full of Art, and the moze they are considered, the greater grace they haue. There is also in them a hidden sense, and the very wellspring of all humane knowledge; as may appere by that infinite peces of his poesies are cited in the bookes of ancient & late *Philosophers*, *Geographers*, *Histoziographers* and *Orato2s*, as *Plutarch* and others witnes. The next to Homer is Plato, not in time but in worthines: he is called the diuine *Philosopher*, bicause he is so maruellous pure, so high & loftie in al his discourses; the true scholler of him that professing himselfe to know but one thing, namely that he knew nothing, declared that he knew all things that might be learned in the worlde, as touching the worlde. For concerning the knowledge of saluation, Plato and his maister both were ignorant: and sith all other knowledge is nothing in comparison of that, (the moze are we bound to God that haue it) he said most truly, that he knew nothing. The third is *Herodotus*, who writeth in th' Ionick Dialect, that is a kinde of Greeke differing a little in phrases and pronuntiation from the common-spoken, as some farre scituate shires do from the Court or mother Citie of their Countrie: in diuers points it agreeth with the French.

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Plutarch dealeth somewhat too roughly with this worthy Historiographer, in whose defence I will oppose the authoritie of a learned man of our time: who in a certaine Preface of his, saith of Herodotus: *Narrationes eius sunt disertae, indicationes expressae, speciosae, explicationes accuratae & euidentis, collectiones certa atque plena, in his rerum gestarum, hominum, temporum fides, accurata compertorum relatio, dubiorum coniectura sagax, fabulorum verecunda commemoratio, mira ubiq; simplicitas, & eximius quidam candor.* See the great praises, and perfections of a graue Historiographer. The fourth is Demosthenes, the prince of Greeke Orators, the very rule and square of all that endeuour to speake eloquently, a man that leadeth other mens mindes as he list, excellent in all his discourses: which are extant, the most of them, and read to the great vse and profit of those that know how to applie them.

25. Then he of Anthonie and Catiline great foe. That is Cicero, surnamed the father of Eloquence: he is the first and chiefe of those that grace and maintaine the Latine tong. He was extremely hated of Marke Anthonie and Catiline, both whom he hath also bitterly pursued and touched to the quicke, as his Catilinarie and Philippick Orations declare: the often printing of his works, and learned mens continuall reading of them, and borowing thence the best graces of their writings, do proue his learning, eloquence and plentie of speech to be such as the Poet here describeth. The second is Caesar, the most valiant of eloquent men, and most eloquent of valiant men, as may well appere by his life in Plutarch, and his Commentaries *de bello Gallico*: by which worke he hath wung the pen out of learned mens hands, and in a maner discouraged them al from writing Histories, bicause they see such perfection therein, as they are not able to come nere. The third is the Historiographer Salust: we haue of his works, besides diuers Orations, two Histories remaining, *Coniuratio Catilinae*: & *bellum Iugurthinum*, short they are, but full of sentence and finewes, witnessing the ancient force and vigor of the Roman tong. The Reader may hereto adde the commendations of these three authours,

as

as they are in many learned bookes of late wꝛiters here and there scattered. As foꝛ those that thinke Cicero bableth without learning, and that Cæsar the Dictatour and first Emperour wꝛote not these Commentaries that beare his name, and that Salust wꝛiteth a hard and forced stile: bicause their accusations are false, and they so farre out of the way, I thinke them wꝛoꝛthie none other answer, than our Poets few verses here. Of the fourth, which is the Poet Virgil: so much cannot be spoken: his bookes of *Georgickes* and *Aeneidos*, being such marvellous woꝛks, and so farre exceeding all other bookes of humanitie: I speake not onely foꝛ the excellence of his verse; but sure in the depth of his inuentions, his iudgement, his decence, his modestie, his grauitie, and his state, how much he doth outstrip and go beyond al others, may be seene not onely in euery booke of his, but euen in euery verse; wherein is contained a thousand thousand secrets, and as it were the abridgement of all kind of Arts and knowledge; besides his proper tearmes, his Epythites alway fit, his metaphoꝛs and figures sowꝛn and spꝛinkled in their right places, and his speech quite thꝛoughout eloquent and pure, without any bodging oꝛ dawberie whatsoener. The learned Cæsar Scaliger among many others, hath plainly and at large declared in his Art of Poetrie, the excellencie of this Authour.

26. Th' Italian. Foꝛ oznamēt of the Italian, a language risen of the Roman oꝛ Latine, he nameth thꝛee Poets and one Oratoꝛ, slipping diuers wꝛiters of historie & Secretaries, that haue left diuers excellent woꝛks, Orations, and Epistles among vs. The reason is (I thinke) bicause these foure containe in them all the graces of the others. He nameth also the Tuscan tong, bicause of all the diuers Dialects of Italie the Luquish, Milanish, Geneuish, and Venetian, none are so pure and fine as the floꝛentine oꝛ Tuscan. Iohn Boccace hath wꝛitten long time agoe, but a very fine and pure stile; as his *Decameron*, his *Fiametta*, the *Philocope*, *The Laberinth*, and his other bookes witness, that with the woꝛld are in so great request. Frauncis Petrarch hath wꝛitten since, and inuented goodly woꝛds, and partly by his owne pregnant wit, partly by imitation of all the best Auctoꝛs,

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Auctors, hath enriched the tong with many graces: he hath ventured also far and made Sonets, Chapters, and Cantoes wonderfull curious. When Ludouico Ariosto of Ferrara hath set forth a legend of Loue, entituled *Orlando furioso*, in verses swete and meete, famous throughout all Italie, he is full of affections in his discourse, and as delightfull as is possible, by reason of the varietie of that fabulous matter he writeth of, which he shadoweth so cunningly, that the reader is therewith often affected and moued, as if it were a true storie, or at least not altogether false. Torquato Tasso is last of the foure in time of writing, but in account (as the Poet saith) the first and chiefe: he was the sonne of Bernardo Tasso that eloquent man, whose excellent Epistles are in print. This his sonne hath written in twenty books or Cantoes, of stately verse a poeme, the best of all Italians, entituled *Gierusalemme liberata*, all the graces and riches of the Grækes and Latines are there gathered together, and wrought into it after the best maner, so grave, so short, so learned, so comely, so liuely, so stately, as if it were the worke of another Virgil. There are also printed at Ferrara, three volumes of his works, containing other kindes of verse, and all sorts of fine inuentions, a Comedie, a Tragedie, diuers Dialogues and discourses in prose, all are worth reading, and all make good the iudgement that our Poet hath giuen of the Author.

27. The language Arabike. This language is comen of the Hebrue: among other learned mens bookes that haue made this tong of account, we haue the works of Aben Roïs, that is, the sonne of kings: for Ben signifieth a sonne, in Hebrue; and the Arabians adde to the beginning this preposition A, and sometime Al. This Aben Roïs is the same that we commonly call Auerroës, the Commentar, a very excellent Philosopher. He hath commented vpon most of Aristotle, and is translated into Latine, printed at Venice; the worke doth shew the deepe reach and subtilt baine of the man. Auicen was a great Philosopher and Physitian, as his writings also declare. Gesner saith Auerroës was of Cordway, and Auicen of Seuill, and so I thinke:
but

but it appéereth by their works that they were both Arabians, and professed the superstition of Mahomer. As for Eldebag, Iohannes Leo writeth of him in the first booke of his description of Affrike. This poet bozne at Malaga in Grenade, of great name thorough all the parts of Buggie and Thunes, was very eloquent in the Arabian tong, and wonderfull sharpe in railing on those that did him hurt: he made the men of Tebess feele it in a Satyre he wrote against them, the effect whereof is this: that Nature knowing the Tebessians should be men of little worth and very swine, would make no good thing growe about their citie but nuts. The last, to wit, Ibnu-farid, the French Commentar knoweth not what he was, and I can not learne.

28. The Dutch. For the Dutch or Almaine tong he setteth vs downe Mychaell Beuther, who very well hath translated the Latine Commentaries of Sleidan: the next is Luther bozne at Islebe, as learned and eloquent a man as any was among the Divines and Preachers of Germanie, as all will confesse, that have read his works in Dutch: he preached and read Divinitie the space of many yeeres at Wytteberg in Sarony. Then Gasper Peucer sonne in law to Phillip Melancthon, an excellent Philosopher, Mathematician, and Physitian, as his works declare. And lastly Peter Beutrick, Counseller to Duke Iohn Casimer, and chiefe dealer for him with divers Princes; lately deceased. I could name you many more, but I content my selfe, as the Poet hath done, with these foure.

29. Then Gueuare. The bookes of Anthony de Gueuare, du Boscan, de Grenade, de Gracylace, have bene for the most part, translated into Latine, Italian and French: but they are far better in their Castilian: which is the most pure Dialect of the Spanish tong, and wherein the men of learning and good nouriture are wont ordinarily to write and speake. And these foure the Poet hath chosen for the most eloquent writers in this tong: yet nothing foredeeming divers others that have written well both in verse and prose; as namely Olias, whom but for his old Dialect, he iudgeth as good an authoer as the other.

30. The

30. The speech of English. For ornament of the English tongue he nameth sir Thomas Moore and sir Nicholas Bacon both Lord Chancellors: the first of them was very learned in the Arts and tongues: the second exceeding well scene in the common lawes of England: and both very eloquent in their mother language. As for sir Philip Sidney he deserueth no lesse commendation than the Poet hath giuen him. Chaucer deserueth the like commendation here that Oſias did among the Spaniſh Authors.

31. But what new Sunne is this. He maketh a digression in praise of the Quene of England, who the space of seuen and thirtie yeeres hath gouerned hir Realme in great prosperitie; so as, during the troubles and ouerthrowes of other kingdoms about hir, hir selfe and hir people haue bene preserued from infinite dangers. This famous Quene hath also the tongues here mentioned by the Poet, very perfect, and at this day by the singular grace of God she is accounted the pretious pearle of the North, and very fortunate in all the wars she taketh in hand: hir happie successe and victories are euery way so memorable, that they deserue to be written in a large historie, and reuerenced of all posteritie.

32. But what are these of Fraunce? Clement Marot worthy to be admired for his time, in regard of the ignorantie and barbarisme that raigned in Europe many yeeres before him, hath led the Poles ouer the Alpes, and araided them after the French fashion: as witnesseth, among other his works, the translation of nine and fortie Psalmes of David, a worke that will continue in account as long as Pea and Ray are spoken, euen to the worlds end. Indee he wanteth that Art and those fine deuises that some later writers haue; but euen in this want & these imperfections he hath done wonderful well; & sheweth in his naturall baine that if he had list he could haue bene excellent: yea in some points and places he hath so done already, as the best of them all could haue done no better. For translations we haue Iacques Amiot, who hath turned into French the Ethiopian Historie of Heliodorus, seuen booke of Diodorus

rus Siculus, and all Plutarch, wherein he hath laboured to very good purpose, and with happie successe : I would to God he had set his hand also to Thucidides, Xenophon, and Seneca : his stile is pure, and naturall, not affected, not forced ; right good and true French. Blaise Viginere hath also translated manie bookes, as the Polonian hystorie, a part of Liue, Caesar, Chalcondylas, Philostratus, three Dialogs of Friendship, and the Psalmes in free verse, all which I haue read ouer and againe, yet doe I prefer Amiot before him. Indeede I finde in Viginere a very ready stile and matter well chosen, but the other (I know not how) me thinks hath a better carriage of himselfe. The Seieur de Vaupriuas in his French Librarie saith, of all the foster-children of the Muses that were bred in Fraunce Viginere hath so witten, that, as well for learning as for eloquence of speech, he hath preuented all that shall come after him, and as it were shut the gate against them. See what a commendation here is : I leaue the Reader to iudge of our opinions. Our Poet staith in doubt, but I haue bene bound to go further ; I trust without any great offence : in this consisteth not the good or bad state of Fraunce. Concerning Poets, he nameth Peter Ronsard, who hath made himselfe rich with Greeke and Latine spoiles, as his Treatises of Loue, his diuers Poemes, his Odes, Elegies, and Hymnes doe witnes : wherein a man may reade all sort of verses, and all kinde of matter, sometimes in a lowe stile, sometimes in a meane, sometimes in a loftie stile : For which cause the Poet calleth him Great Ronsard. I will note here a notable speech of his : after our Poets first Weeke was come forth in print, being asked his opinion of the worke, he answered, alluding to the title, Mounseieur du Bartas hath done more in one weeke than I haue done in all my life time. As for Philip de Mornay, Lord of Plessie Parly, his learned worke of the truth of Christian religion, honoured thus by the true title, and witten in good French, with liuely reasons there gathered together, moueth and draweth to his purpose, that is, to acknowledge the truth, all that read it with a hart desirous of peace and good. The like may be said of his Discourse

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of life and death, of his Treatise of the Church, his Meditations, and some Epistles and Demonstrations of his. For all his writings are strengthened with arguments, inductions, and proofes innincible, and all in a stile with gravitie & sweetnes mixed, well knit, and well sounding, and easie enough to those that are neuer so little acquainted with it. The Poet having so lively represented his Vision, endeth his discourse of Cloquence, and hir most renowned fauourers in euery language, and so shutteth vp his first Booke: Which is the second of the second day of his second weeke.

F I N I S.



